

THE FIELD AFA MARYKNOLL



IN THE MARYKNOLL GOD'S ACRE

VOL-XXVII
NUMBER-10

NOVEMBER
1954

Universities, Colleges, and Schools

UNIVERSITIES FOR MEN

Catholic University of America, Washington, D. C.
University of Dayton, Dayton, Ohio

COLLEGES FOR MEN

Mt. St. Mary's College & Eccl. Sem., Emmitsburg, Md.
Holy Cross College, Worcester, Mass.
Seton Hall College, South Orange, N. J.

COLLEGES FOR WOMEN

Trinity College, Washington, D. C.
St. Xavier College, 4928 Xavier Pk., Chicago, Ill.
Barat College & Academy of Sacred Heart,
Lake Forest, Ill.
Rosary College, River Forest, Ill.
College of Notre Dame of Maryland, Baltimore, Md.
St. Joseph's College, Emmitsburg, Md.
Maryville College,
Meramec St. & Nebraska Ave., St. Louis, Mo.
Georgian Court College, Lakewood, N. J.
The College of St. Rose, Albany, N. Y.
College of Mt. St. Vincent-on-Hudson, N. Y. C.
Pius X School of Liturgical Music, College of the Sacred
Heart, 133rd St. & Convent Ave., N. Y. C.
Marymount College & School,
Tarrytown-on-Hudson, N. Y.
College Misericordia, Dallas, Pa.
Seton Hill College, Greensburg, Pa.
Rosemont College, Rosemont, Pa.

PREPARATORY SCHOOLS FOR BOYS

The Newman School, Lakewood, N. J.
Mount St. Michael's,
4300 Murdock Ave., New York, N. Y.
Mount Assumption Institute, Boarding School,
Plattsburg, N. Y.
St. Aloysius Academy for Boys, West Chester, Pa.

CAMPS

Venard Camp, Maryknoll Preparatory College,
Clarks Summit, Pa.

ACADEMIES FOR GIRLS

Academy of Our Lady of Mercy, Milford, Conn.
Junior College and Academy of the Immaculate Conception,
Oldenburg, Indiana
St. Catherine's Academy, Springfield, Ky.
Notre Dame of Maryland High School, Baltimore, Md.
Marycliff Academy, Arlington Heights, Mass.
Mt. St. Joseph Academy, Brighton, Mass.
Academy of the Sacred Heart, Fall River, Mass.
Jeanne d'Arc Academy, Milton, Mass.
Academy of the Visitation,
5448 Cabanne Ave., St. Louis, Mo.
Mt. St. Mary, Hookset Heights, N. H.
Holy Angels Institute, Fort Lee, N. J.
Saint Vincent Academy, 226 W. Market St., Newark, N. J.
Academy of St. Joseph, Brentwood, N. Y.
St. Clare's School,
Hastings-on-Hudson, Mount Hope, N. Y.
Academy of the Holy Child Jesus,
630 Riverside Drive, N. Y. C.
Ursuline Academy,
Grand Concourse and East 165th St., N. Y. C.
Academy of The Holy Child, Suffern, N. Y.
Our Lady of Mercy Academy, Syosset, Long Island, N. Y.
Mater Misericordiae Academy, Merion (Phila.), Pa.
Villa Maria Convent, Montreal, Quebec, Canada

BUSINESS COLLEGES AND SCHOOLS

Assisium Business Institute (Girls),
13-17 W. 128th St., N. Y. C.

SCHOOLS OF NURSING

Georgetown University Hospital, School of Nursing,
Washington, D. C.
St. Joseph Mineral Baths, Mt. Clemens, Mich.
St. Camillus School of Training,
Gull Road, Kalamazoo, Mich.
Santa Rosa Infirmary, School of Nursing, San Antonio, Tex.

NOTRE DAME OF MARYLAND

Charles Street, Baltimore
Catholic College for Women conducted
by the School Sisters of Notre Dame.
Academic Department—High School
Courses of College Preparatory Grade,
Elementary Department, Music, Art,
Physical Culture. For Catalogue, ad-
dress: The Secretary.

WARNING!

**THE FIELD AFAR has
NO PAID AGENTS**

S. O. S.

**The Maryknoll
Sisters Need
Canceled Stamps**

ST. MICHAEL'S COLLEGE

Winoski Park, Vermont
Conducted by the Fathers of St. Edmund
A.B.; Ph.B.; B.S.; Registered by Univer-
sity of State of New York. Preparatory
Seminary for the Fathers of St. Edmund
connected with the Institution.
Send for catalogue
THE REGISTRAR

Renew On Time!

POSTAGE rates are
high, and are wiping
out our margin of profit.

A substantial increase
would be registered if
each of our subscribers
would renew on time, or
fine himself (or herself)
if dilatory

SELECT YOUR SCHOOL FROM OUR LIST

The Catholic Foreign Mission Society of America

Most Rev. James Anthony Walsh, M. Ap., Superior General

THE FIELD AFAR

THIS paper is the organ of the Society at home and abroad. It is issued monthly except in the summer when a special enlarged July-August number is published.

Subscription rates: one dollar (\$1.00) a year; five dollars (\$5.00) for six years; fifty dollars (\$50.00) for life.

Entered at Post Office, Maryknoll, N. Y.
AS SECOND CLASS MATTER.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of Oct. 3, 1917; authorized Nov. 21, 1921.

Make checks and money orders payable to The Maryknoll Fathers, Maryknoll, N. Y.

For further information address:
The Catholic Foreign Mission Society,
Maryknoll, N. Y.



MARYKNOLL

CONTENTS

Home Knoll Thanksgiving	295
Loting and Loking	298
"City of No Conversions"	300
A Martyr's Play	304
Editorials	306
Oriental Remembrance of the Dead	308
Overseas Maryknolls	311
So Run That You May Obtain (Story)	314
The Sisters' Page	316
Maryknoll Juniors	317

THE FIELD AFAR is indexed in The Catholic Periodical Index, to be found in public libraries.

Established by action of the United States Hierarchy, assembled at Washington, April 27, 1911.

Authorized by His Holiness Pius X, at Rome, June 29, 1911. Final Approval by Pope Pius XI, May 7, 1930.

"Maryknoll", in honor of the Queen of Apostles, has become the popular designation of the Society.

Object—to train Catholic missionaries for the heathen, with the ultimate aim to develop a native clergy in lands now pagan.

Priests, students, and Auxiliary Brothers compose the Society.

Auxiliary Brothers participate as teachers, trained nurses, office assistants, and skilled workmen.

IN THE UNITED STATES

Central Administration and Seminary are at Ossining (Maryknoll P. O.), New York, about thirty miles north of the metropolis. Students in the seminary make the usual six-year course in Philosophy and Theology.

Maryknoll Preparatory Colleges—These are at Clarks Summit, Pennsylvania; Cincinnati, Ohio; and Los Altos, California.

Maryknoll Procures are located as follows:

New York City, at 103 Park Ave.
San Francisco, Calif., at 1492 McAllister St., corner of Scott.
Los Angeles, Calif., at 1220 South Alvarado St.
Seattle, Wash., at 1603 East Jefferson St.

Maryknoll Japanese Missions.
At Los Angeles, Calif., Maryknoll Fathers 426 South Boyle Ave.; or

Maryknoll Convent, 425 South Boyle Ave. At San Juan, Calif., Maryknoll Fathers, San Juan Bautista Mission. At Seattle, Wash., Maryknoll Convent, 507 Seventeenth Ave.

House of Study in Rome, Italy, at Via Sardegna, 83.

Probationary (Novitiate)

This is located in the Archdiocese of Boston.

P. O. address: Bedford, Mass.
Telephone: Billerica 708

EASTERN ASIA ADDRESSES

China—

Maryknoll Procure, 160 Austin Road, Kowloon, Hong Kong
For Bishop Walsh and Priests—
Catholic Mission, Kongmoon, Kwangtung, China
For Fr. Meyer and Priests—
Catholic Mission, Wuchow, Kwangsi, China
For Msgr. Ford and Priests—
Catholic Mission, Kaying, via Swatow, China
For Msgr. Lane and Priests—
Catholic Mission, Fushun, Manchuria
For Sisters of Manchuria—
Tenshudo, Dairen, Manchuria
For Sisters in Hong Kong—
Maryknoll Convent, 103 Austin Road, Kowloon, Hong Kong

Korea—

For Msgr. Morris and Priests—
Catholic Mission, Peng Yang, Korea
For Sisters—
Maryknoll Convent, Catholic Mission, Yeng You, Korea

Philippine Islands—

For Priests—
St. Rita's Hall, Manila, P. I.
For Sisters—
St. Mary's Hall, Manila, P. I.

Hawaiian Islands—

For Priests—
1701 Wilder Ave., Honolulu, Hawaii
For Sisters—
1722 Dole St., Honolulu, Hawaii

ASSOCIATES

EVERY subscriber is registered as a member of the C. F. M. S. and remains such until the subscription expires. A life subscriber, on payment of fifty dollars within two years, becomes a Perpetual Member.

Members share in ten thousand Masses offered yearly by Maryknoll priests, and are remembered daily in the several Maryknoll communities. Members also share in the labors, sacrifices, and privations of the missionaries.

CABLE ADDRESS:

Maryknoll — Ossining, N. Y.

BEQUEST FORMS

I hereby give, devise, and bequeath unto the Catholic Foreign Mission Society of America, Inc., (Maryknoll)

..... (here insert legacy) to be used by the said Catholic Foreign Mission Society of America, Inc., for the purposes for which it is incorporated.

I hereby give, devise, and bequeath unto the Foreign Mission Sisters of Saint Dominic, Inc., of Maryknoll, Ossining, New York, a corporation organized and existing under the laws of the State of New York (here insert legacy) to be used by the said Foreign Mission Sisters of Saint Dominic, Inc., for the purposes for which it is incorporated.



Blessed Théophane Vénard, Missioner and Martyr

The Life of this young priest of the Paris Foreign Mission Society has been adapted from the French by the Maryknoll Superior General under the title, "A Modern Martyr". It has inspired many foreign mission vocations in the United States



THE FIELD AFAR

NOVEMBER, 1934



Maryknoll Harvests and Thanksgiving



HEY may spend the rest of their lives in old China, but the Maryknoll students' idea of a Thanksgiving Day hails from New England.

Yet theirs may not be a turkey—but what of it! Even Eskimos can celebrate without turkey. And there may be no flaming plumb pudding. Gadzooks! would it be *de rigueur* in Zamboango? Species of good cheer are many, and full oft doth roast pork rechristened taste like turkey himself. For the matter of that, doubtless the Knollers will have a more bountiful repast than many others even in this country.

The Divine Provider—

WITH the slackening in business, there has naturally been a severe shrinkage in the material co-operation of Maryknoll's friends. When one can scarce pay the grocer and the butcher, what is left for foreign missions?

And so Maryknoll has largely been marking time in mission development. Yet have we many reasons for a grateful recognition of a Divine Provider. We have been able to keep our Seminary and Colleges running as usual, with no worthy applicant turned away; God has blessed us too with many new and promising vocations; we have been able to send to all of our missionaries a monthly subsidy to "keep body and soul together", even if we could find for them little or nothing towards expansion and development in new territories.

Spiritual returns too, on the missions, have never been greater. Every year gives our Padres a better command of the language and this, with the grace of God, results in an ever increasing number of conversions and Baptisms.

What shall we render to the Lord for all the things He hath given to us!

The Reprieve—

DANK and gloomy loomed the grey walls of the prison in the

the cook, and only the faint bequests of a dying shower saved the situation from a silence that might have been ghostly but never ethereal.

The day seemed about to break!

Suddenly, from out a darkened doorway, shot the giant form of Diamond Dan. He glanced swiftly to the right and the left, then fore and aft. Looking neither up nor down, he scuttled quickly to the friendly shelter of a sage bush.

A hasty smile ironed out his corrugated brow—he was unobserved. The warden had not yet finished his siesta.

No longer tense, joy suffused Dan's eyes, whilst the tender glow of a winsome smile brought to his erstwhile lowering visage an expression wholly unexpected. 'Twas as if a steam engine had waxed suddenly benign.

What hath brought this lilting joy to grim old Diamond Dan? Was it the reprieve he had just been promised by the governor?

Not by a long shot, it wasn't.

And yet—equally precious! So thought Diamond Dan as, with a deep sigh of content for that he was alone, he reached down into an inner pocket to pull out—the latest number of THE FIELD AFAR.



THE FIELD AFAR OFFICE UNDER NOVEMBER SNOWS

This building where "The Field Afar" is edited and which contains the Maryknoll Post Office was erected in 1915 and, like the Seminary some years later, was constructed of stones from the Maryknoll compound

chill November fog. Not a soul was stirring, save now and then

IN Thanksgiving for your Faith say a prayer for the souls of pagans.

An Impressive Achievement—

VISITORS to the Knoll are always impressed with the number and the "morale" of our Auxiliary Brothers.

Whenever the visitors remain awhile and see "the family" from within, their comments show even more appreciation.

Certainly, without the Auxiliary Brotherhood, Maryknoll would be sadly derelict. All the arts are theirs—from secretarial and stenographic, to those of farming and plumbing and painting—yea, even to driving the tailor's goose.

Perhaps the most impressive

SECURE SPIRITUAL TREASURES FOR YOUR BELOVED DEAD.

achievement in their career, to date, was the major operation they performed on our central boiler room, replacing coal grates with the latest in oil burners—an operation that began with the interment of a 10,000 gallon oil tank, continued with all sorts of piping and wiring, the relining of two hundred-horsepower fire boxes, and ended with the mounting of rapid fire machine guns to spray oil bullets at a white hot target—to the utter demoralization of huge masses of H₂O.

An engineering genius, a good friend of Maryknoll, mapped out the campaign and directed the movement of the troops. These combined forces proved irresistible, and behold, Maryknoll with an up-to-date and economical firing system, at a price that would make a contractor turn as white as your collar—yes, whiter.

St. Teresa's Comes Back to the Front—

MANY, many years ago . . . now, isn't that strange! It is really only a few years ago, but so much water has gone under the mill that we seemed to lose count.

Yet, after all, why not use that opener? Many, many years ago . . . an attractive and rambling and hospitable colonial house won universal renown because General Washington did *NOT* sleep in it. That was in Revolutionary days. Many moons passed, but not the house. We come down to our own day. And the house is still there. (Bugles!)

* * * * *

So, the Maryknoll Sisters used it for the cradle of their community (Cradle is more poetic than sardine can.)

Then, two years ago, the Sisters emerged from their chrysalis, and winged their way across the road to the brand new Motherhouse.

And a deep gloom descended on the old manse. For two years it moped in solitary misery, only rousing occasionally to the merry prattle of some chance visitor in summer days.

* * * * *

CHRISTMAS Gift Books! Can you think of any better or cheaper than those from Maryknoll? Read our list.

But now at last it lives again with the recrudescence of its former glory. Of a verity, 'tis so.

For Father Joseph Donovan, the senior of our Donovan priest-



MATTHEW CHENG HUA LIU, GRADUATE OF HOLY CROSS COLLEGE, WORCESTER, VISITS MARYKNOLL BEFORE HIS RETURN TO THE ORIENT

Mr. Liu and another Chinese student, Kou Cheng Hsü, came to this country four years ago at the suggestion of Monsignor Lane, Prefect Apostolic of the Manchukuo Maryknoll. Mr. Hsü is now aiding Monsignor Lane in Manchukuo, while Mr. Liu will teach at the Catholic University in Peiping

ly trio, has led a most successful campaign, at the head of a squad: Brother Painter, Brother Carpenter and Brother Plumber, to reno-

vate and restore the beauty that had waned, and the coziness of yore.

For weeks the din of battle rose above the horizon; the Padre himself foremost in the fray. Old, cyclopean temporary, partitions collapsed; beaverboard and paint and hardware worked magic changes; beds and tables and chairs and chattles did the rest; and, lo—a super de luxe chateau for visiting Padres, be they our co-workers in America, or members of our own family, on their tenth year vacation from the missions.

Wire in advance for accommodations, or you may get the billiard table.

The Theologians' Road—

A MARYKNOLL road, a noble road, such as would have made mighty Caesar himself pull a beard in greenish envy, now leads from the main highway right up to the Seminary door, completing its elder twin-circle, and giving us a regal IN and OUT to the state highway.

First year theologians have made a habit of darting out to admire this road, at frequent intervals during the day, regardless of the jeers of philosophers and deacons. And since these theologians were the selfsame diggers and stone-breakers who, during manual labor periods, wore off a lot of excess weight in making it, it seems reasonable enough that they should take pride in this, their brawn child.

Though its production consumed many moons, the road is so well made that hardened truck drivers are seen to lose that tired, depressed feeling, and noticeably beam with unwonted ecstasy as soon as ever their wheels touch upon this noble roadbed.

What a sweet joy it is to a conscientious seminarian to feel that he has, in his own humble, road-building way, been able to lighten, if only for a moment, the heavy weight of sorrow that seems to furrow the brows of all disillusioned truck drivers!

OFFER AN OCCASIONAL COMMUNION FOR PAGANS;

By the Way

HEAVERY losses were sustained in the Maryknoll Kongmoon mission field during the course of a recent flood. A violent storm coincided with the period of high tides. Homes collapsed or were swept away. The people of this section raise and sell pigs, and much of this livestock perished.

The wards of the Maryknoll *Sacred Heart Hospital* at Toishan were inundated to a depth of six feet. The patients, some of whom were in a serious condition, had to be transported, and the Chinese hospital staff showed a fine spirit in assisting Dr. Harry Blaber, of Brooklyn, N. Y., who conducts the Maryknoll Hospital. Father James McDermott, of Worcester, Mass., the Maryknoll pastor of Toishan, and Brother Gregory Brennock, of New York City, a Maryknoll Auxiliary Brother and a registered nurse who works with Doctor Blaber, also labored hard to rescue the patients.

It looked for a while as if all would be forced to seek refuge on a nearby mountain, but the flood finally subsided after raging three hours. At its height Dr. Blaber rescued a Chinese from drowning.

The losses sustained by the mission hospital in medicines, instruments, and furniture amount to approximately two thousand dollars.

The storm had its bright side, however, as it served to emphasize the devotion of the Chinese Christians to their missionaries. At Chik-kai, to the south of Toishan, for instance, the head of a Chinese household came to help Father John Tierney of New York City to a place of safety before his own family had been provided for.

The Maryknoll Office in New York City has been moved from 16 East 48th Street to 103 *Park Avenue, at 41st Street.*

The new telephone is *Caledonia* 5-2442.

Over in Korea, Monsignor Mor-



THE NOBLE ROAD NOW LEADING FROM THE MAIN HIGHWAY RIGHT UP TO THE MARYKNOLL SEMINARY DOOR IS THE BRAUN CHILD OF THE 1933-34 FIRST YEAR THEOLOGIANS

ris is the proud possessor of a movie outfit, for which he hopes to find films illustrating Catholic life and Catholic practices in countries where the Church is well settled. "The outfit," he writes, "is a 'hand-me-down' for a small consideration from a Presbyterian mission-

ary who is leaving the field!"

We also learn from Monsignor Morris that he is publishing a small monthly, in simple language; and that the latest issue was twenty-five hundred copies. Korea is coming to the front.



A MARYKNOLL PADRE YIELDS TO THE IRRESISTIBLE ROAD-BUILDING URGE, AND TAKES A HAND IN THE OUTDOING OF MIGHTY CAESAR HIMSELF

FOR MISSIONERS ON THE FIELD; FOR VOCATIONS.

Father Daniel McShane's Loting Mission

By Fr. Joseph P. Lavin, of Framingham, Mass., now curate at the Maryknoll Loting mission in South China



THE NEW MARYKNOLL BUILDING AT LOKING. AN OUT-MISSION OF LOTING. SERVES AS COMBINATION CHAPEL AND PRIESTS' HOUSE. WHEN FATHER MCSHANE MADE AN OPENING IN THIS MARKET TOWN, TEN YEARS AGO, THE PEOPLE WERE RATHER HOSTILE, BUT NOW THEY HAVE GROWN VERY FRIENDLY AND LOKING IS LOTING'S MOST PROMISING OUT-STATION



LOTING now has a beautiful mission compound, with its model buildings, fine lawns, expansive trees, and countless rose bushes and flowers.

Loting's first pastor, Father Daniel McShane, of Columbus, Ind., who died here on June 4th, 1927, now lies buried in its quiet garden close to the front door of the priests' house. Even today the Christians and pagans speak about the work, zeal, and charity of Father McShane. Every year on his anniversary and also on All Souls Day the orphans, the help, the Sisters, and priests pay a special visit to his grave and offer prayers. This apostolic man has gone to his reward, but his spirit of loyalty, charity, and zeal still lingers with us.

During his short mission career Father McShane accomplished much, and some of the results are now making themselves visible. The priests' house,

the Sisters' convent, and the orphanage were built in his time. The orphanage for abandoned babies was his big concern.

Father Kennelly, of Norwalk, Conn., is the present pastor and the writer is the curate. The mission is still young, and there is plenty of uphill work to be done. The city and town people are much harder to convert than the village population. This year Loting is beginning to show exceptionally good promise, and maybe in a few years the Christians will be numerous. At present in Loting Father Kennelly has about eighty practicing Christians, and a few catechumens under instruction.

In 1928, the present pastor, with the assistance of Brother Albert, was able to build a large and beautiful church in Chinese style.

The Maryknoll Sisters came to Loting in the early days, and worked under the supervision of Father McShane. Now we have four Sisters—Sister Rich-

ard (Superior), Sister Francis, Sister Moira, and Sister Colombiere. The Sisters are a big help and are in charge of the orphanage, teach school, visit the sick, and make mission trips. The work of the Sisters is indispensable.

The orphanage at present houses about forty orphans. During the Chinese Fifth Month the average runs up as high as seventy. It is a well-known superstition that if girls are born during the fifth month and are raised by the family, the father of the child will surely die. Certain districts in China are noted for the practice of abandoning babies, and Loting falls under this category.

Boys in China are the pride of the family, and consequently never abandoned. The only time we receive boy infants is when they are at the point of death or afflicted with some dreadful and incurable disease.

Last year, from January to January, the orphanage received twelve hundred and seventy-three orphans. Most of

WE ARE IDLE WHEN NOT OCCUPIED

them died, because of the former hardships of exposure and hunger. The money spent in buying, feeding, and clothing these orphans is quite an expense on the mission.

When the orphans are brought in they are baptized immediately. Loting has been called the "subway station" to heaven. This is a work of much consolation. The waters of regeneration give eternal life. Loting must have quite a quota of saints before the throne of God.

The older orphans are taught how to read, write, draw, sing Church chant, cook, make cloth shoes and clothes, and mend. In their spare time the orphans help to wash and iron the clothes, take care of the garden, and carry water. The older ones take care of the younger ones.

The Maryknoll Sisters have done good work in training the orphans how to sing the various parts of the High Mass, Benediction hymns in Latin, and

some Chinese hymns. The Divine Praises in Chinese after Benediction are rendered in fine style.

About ten years ago Father McShane made an opening in the market town of Loking, an out-mission of Loting. In the old days he had to walk the distance of twenty-six miles. Today the bus makes the same trip in an hour. At first Father McShane hired a Chinese house, and used it for a chapel on his visits.

Two Chinese Sisters of the Order of the Immaculate Conception came to Loking in 1927. The Motherhouse is located at Canton, and it is a strictly native order. In the beginning the people were rather hostile, but now everybody is very friendly and has a good word for the Church. Father McShane and the Sisters had to carry on the work of evangelization under very trying hardships and difficulties.

Two years ago Father Kennelly suc-

ceeded in buying a beautiful and large tract of land overlooking the main bus road, and last year he completed the combination priest house and chapel on top of the hill and the big white house on the main street.

During the decade many dying adults and countless babies have been baptized, and long since have gone to their heavenly reward. At present Loking has about sixty Christians and many catechumens. In a few years this place will be a flourishing center of Catholicity. "The field is white and ready for the harvest," but the laborers are few and the financial means very slight.

At Christmas I baptized eight, and three more at Easter, and three more about two weeks ago.

The entire mission of Loting has about two hundred Christians and numerous catechumens. Loking seems at present to be the most flourishing and promising out-station.



FATHER ROBERT P. KENNELLY, OF NORWALK, CONN., THE PRESENT PASTOR OF LOTING, THE MARYKNOLL SISTERS STATIONED THERE, TWO OF THEIR CHINESE HELPERS, AND A GROUP OF THE ORPHANS, SOME OF THE OLDER ONES OF WHOM WERE RESCUED BY FATHER MCSHANE. THE SISTERS ARE: SR. M. COLOMBIERE BRADLEY, OF BROOKLYN, N. Y. (AT THE LEFT), SR. M. MOIRA RIEHL, OF NORTH BERGEN, N. J., SR. M. RICHARD WENZEL, OF STURGIS, MICH., AND SR. M. FRANCIS DAVIS, OF BROOKLYN, N. Y.

IN THE CAUSE OF CHRIST.

"City Of No Conversions"

By the V. Rev. Bernard F. Meyer, of Davenport, Iowa, Superior of the Maryknoll Wuchow Mission in South China



IN THIS BARE, MUD-WALLED CHAPEL, FATHER FRANCIS MACRAE, OF WAKEFIELD, MASS., ANNOUNCES THE WORD OF GOD TO CHINESE OF THE MARYKNOLL WUCHOW FIELD



HERE is an intriguing title to say the least, but can it be true? Can it be that, in a city of 100,000 souls, none should be found susceptible to the whisperings of Divine Grace?

In the cause of literal truthfulness it must be admitted that we should qualify a little; there have been conversions, but they may be counted on the fingers of one hand, and only serve to emphasize the difficulties, when we view them as the result of three hundred years—
not continuous it is true—of effort. To-



A NATIVE NUN WORKING IN THE MARYKNOLL WUCHOW MISSION SHOWS CHINESE GIRLS HOW TO MAKE ARTIFICIAL FLOWERS FOR THE ALTAR. IN CHINA IT IS ABSOLUTELY NECESSARY THAT THE WOMEN AND GIRLS SHOULD BE INSTRUCTED BY SISTERS OR WOMEN CATECHISTS

day there remains not one of the native converts as a hopeful nucleus for further advance. The two Catholic families at present in Wuchow, like others who have come and gone, are here for business reasons, and have no intention of making it their permanent home.

A Barren Field—

Perhaps a glance at the history of the Missions of Kwangsi Province, together with Wuchow itself, may help explain the situation. We note that Kwangsi is proverbially known among the missionaries of China as a barren and discouraging field. The province is mountainous, and was, until comparatively recently, difficult of access, so that its people were inclined to be narrow-minded. In addition it was for centuries a sort of penal colony, to which were exiled malefactors of various kinds; fugitives from justice, too, found a refuge here. Only recently one of my converts told me how the first of his family who came here, two hundred years ago, fled from his native province because of a murder he had committed in a fit of anger. Today his descendants number more than a thousand.

There are also large groups of native races, who have been only imperfectly controlled by the government. This, together with the mountainous condition of the country, encouraged banditry. Our Kwangsi-ites are known—and feared—the country over as good fighters; the famous T'ai P'ing Rebellion of eighty years ago began within the confines of the present Wuchow Mission. It covered eleven provinces and at one time had control of Nanking and Hankow, and its ultimate failure was due only to lack of a proper organization.

Persecutions—

The mandarins and literati of the province were always bitter against foreigners. In 1636 Father Francis de Escalona, a Spanish Franciscan, came to Wuchow and began preaching; but his life was threatened and he was obliged to flee, though in other parts of China the Church was making rapid progress. In 1711 the Augustinians built an oratory here, but the great persecution which arose over all China a few

THE FLAME THAT SPREADS INTENSIFIES,

years later forced them to abandon their work. For more than a hundred years thereafter the Church was proscribed and the Catholics of China were cared for at the peril of the missionaries' lives.

In 1848 the Province of Kwangsi was entrusted by Rome to the Paris Foreign Mission Society, and the following year Father Renou came through Wuchow and got as far up the West River as Taiwu, near Pingnam, where he had heard there were several Catholic merchants from Canton. Only one of them,

GIVE BOOKS THIS YEAR
Book-loving friends will be pleased with Maryknoll Books. These make interesting companions for many a day and will be lasting reminders of your regard.

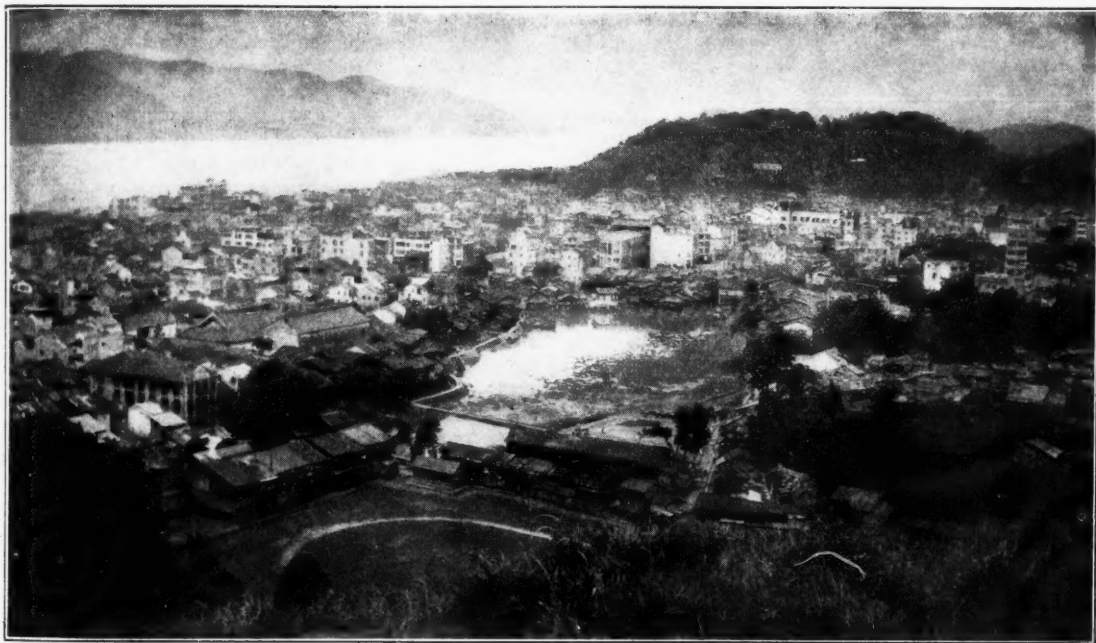
See the back cover.

years later he was tortured and martyred, together with two native Christians, at Silin. The first Superior of the Kwangsi Mission, Father Simon Mihiere, from the time of his appointment in 1868 until his death in 1871, was unable even to set foot in the prov-

the mandarin, and had to flee.

The First Prefect Apostolic—

In 1869 Pierre Foucard, who was later to become Prefect Apostolic, succeeded in buying a house in Wuchow through a third party. The mandarins, however, refused to see him and the notables placarded the city with calumnies and insults, and forbade anyone to assist him or sell to him. The mandarin placed his house under seal, and he was forced to leave. Not to be discouraged, he made the long journey of



WUCHOW ON THE WEST RIVER. "SEE CITY" OF THE MAYKNOLL WUCHOW INDEPENDENT MISSION IN SOUTH CHINA. HAS LONG BEEN CALLED THE "CITY OF NO CONVERSIONS". FATHER MEYER IS ANXIOUS TO SECURE PROPERTY WHICH WILL FITTINGLY REPRESENT THE CHURCH IN THIS PROGRESSIVE CHINESE PORT

however, dared come to see the priest, and he begged the latter to return at once, lest he himself be compromised. While in the whole of Kwangsi there was not one missionary, there were Christian settlements on all sides, in Kwangtung at Shiuhing on the east and at Lafu and Shekshing on the south, in Kweichow on the north, and in Tonkin on the west.

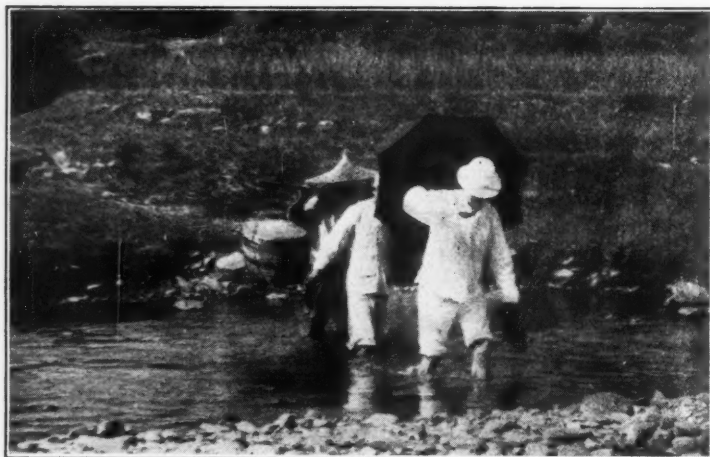
In 1854 Father Chapdelaine succeeded in entering the province on the north from Kweichow, but less than two

inches. Though treaties with foreign powers, granting freedom to preach the Gospel in all parts of China, had been made in 1858 and 1860, every obstacle was placed in the way of the missionaries. A common ruse of the officials, who dared not openly flaunt the treaties, was to have their underlings stir up the literati and common people against the missionary and then claim that they were unable to protect him. At Nanning, for instance, the priest was stoned by the populace who had been stirred up by

several months back through Kwangtung to Lafu and succeeded in opening a station in the Hundred Thousand Mountains of the southwest corner of Kwangsi, among one of the groups of Yau aborigines scattered through the province. Even there he was found, beaten, and dragged in chains before the mandarin of Nanning, who forced him to leave the province. This was in spite of the treaties guaranteeing freedom to the missionaries.

In 1874 Father Foucard made an-

CHARITY THAT GOES AFAR GAINS STRENGTH AT HOME.



A WUCHOW MISSIONER ANSWERING A SICK CALL TO A DISTANT VILLAGE GETS BACK TO PRIMITIVE TRAVEL

other attempt to settle in Wuchow. This time several thousand "literati" who were gathered at Wuchow for the examinations had the town placarded, "If any resident presume to rent his house to the barbarian, all of us will certainly unite to demolish it and will punish this man. All workmen and artisans are forbidden to engage in the service of the barbarian, under penalty of being summarily expelled by the inhabitants of the city, who could no longer find em-

ployment for such people." In the general animosity thus aroused Father Foucard was again forced to quit the city.

Martyrs of Charity—

It was only after many years and repeated insistence by the French consuls that the Viceroy of the two Kwang provinces decreed the publication in Kwangsi of the treaties guaranteeing freedom to the missionaries to preach

and acquire property, but he at the same time gave orders that no owner could sell to the missionary without first making a declaration of his intention before the mandarin. He well knew that practically all the mandarins were intensely hostile to the missionaries, and that they would readily find means of intimidating the owner who dared make the required declaration.

Fortunately, here and there were found mandarins who were more friendly and winked at contracts made without the previous declaration, so that gradually a few pieces of mission property were acquired in different parts of the province, though almost all were in hidden places in the country. A frequent method of gaining a foothold was to send a prudent catechist or Christian merchant, who bought in his own name, and only after a year or more did the missionary come. Often, when it became known that the real owner was the Church, the property had to be given up.

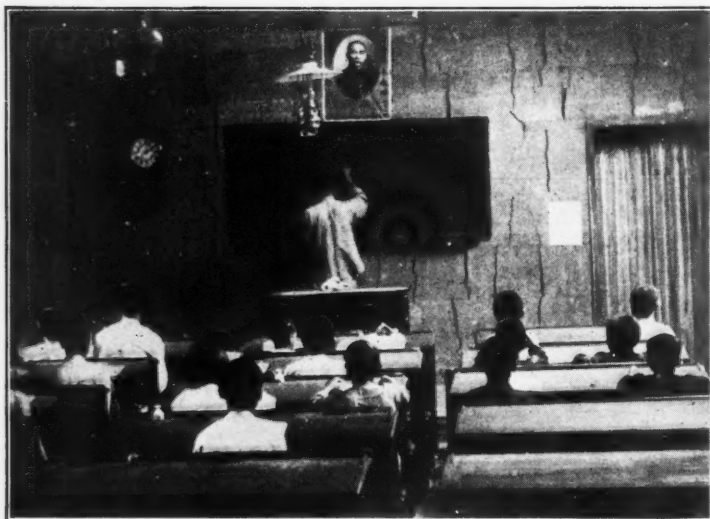
In the year of Our Lord 1929 the Wuchow Mission had to employ this same method in acquiring the property at Jungyun, and last year for a girls' school at Pingnam.

Surely, the missionaries of those days sowed in pain. They had to travel disguised as Chinese merchants, even as coolies, often at night, and to hide their movements as much as possible. Rewards were posted for their apprehension; the Catholics were often plundered, even murdered, and prospective converts deterred by threats from embracing the Faith. Station after station was pillaged and destroyed; the priests were ill-treated and wounded; three were assassinated and one barely escaped the poison that a mandarin had for him.

Owing to the bad conditions under which they were forced to exist, the Kwangsi missionaries, from 1880 to 1900, did not live on the average more than eight years after their arrival in the province; one-half of the deaths were of men under thirty-five and many were in their twenties.

A Foothold in Wuchow—

It was not until 1898 that Father Paulin Renault succeeded in buying the plot where stands the present chapel in Wuchow and setting up a permanent resi-



THE CATHOLIC SCHOOL, IN THE MARYKNOLL WUCHOW INDEPENDENT MISSION AS ELSEWHERE, TEACHES RESPECT FOR THE GREAT MEN OF THE NATION. SO WE SEE A LIKENESS OF SUN YAT-SEN HUNG IN THIS CLASSROOM. NOTE THE CRACKS IN THE MUD WALLS

HELP THE WORK AT HOME,

dence there. From 1900 on the missionaries enjoyed comparative toleration on the part of the officials, though even today it is exceedingly difficult to gain a foothold in sections where the Church is not known. Within ten miles of Wuchow our catechist was, in 1930, driven out of a market town, and threatened with bodily harm if he ever returned.

Within the city itself there has been a great change in the attitude of the people towards the foreigner. Many no longer fear him, though some are inclined to hate and despise him. Since the city was declared an "open port" in 1897 foreigners have resided here as agents of foreign business firms, and they can walk the streets of the city without being followed by a curious and perhaps hostile crowd. Three Protestant sects have established their Kwangsi headquarters here, with schools and churches scattered through the city, and one of the best hospitals in China. Many of the officials have been abroad, or at least have gone to Hong Kong, a British colony and connected with Wuchow by daily steamers. The Wuchow daily papers give news from America and comment favorably on the New Deal. In all the shops one hears "American goods are best, but expensive".

Objections and Their Necessary Answer—

The present little combination house and chapel stand at the end of a blind alley, and Catholic visitors to the city have found it only by following the priest whom they happened to see in the streets. There is no place for the usual mission activities. Upcountry I have frequently met with the objection that the Catholic Church cannot be worth joining, since it is doing nothing in a metropolis like Wuchow. Catholicism is called the "old Church" and out of date; Protestantism is the "new Church", and its schools, hospitals, and great institutions are mentioned as proof that it has passed the torch of religious progress and upon it has fallen the mantle of the prophet. "Evidently," they reason, "the day of the Catholic Church is past, so why consider it?"

The answer to these objections is obvious; and it must be in deeds, not words. Our first need will be a reason-

SPONSOR a Native Catechist in the Maryknoll mission fields of China or Korea. Pray for him, pay for him, and you will share his fruits.

ably good chapel on a wide street so as to bring the Church to the attention of the inhabitants. With it must go a residence for the missionaries, and meeting rooms for inquirers and catechumens. There must also be quarters for Sisters and lady catechists to work among the women. This may seem like a large



WHEN ACTING-GOVERNOR FRANK F. MERRIAM OF CALIFORNIA ATTENDED LAST JUNE TWENTY-FOURTH THE ANNUAL PAGEANT AT OLD MISSION SAN JUAN BAUTISTA. WITH HIM IS MARYKNOLL'S FRANCIS J. CAFFEY, OF LAWRENCE, MASS., PASTOR OF THE MISSION AND AN ACTIVE ORGANIZER OF THE PAGEANT

order, which we do not see the way of bringing to pass, but it will be more than worth the sacrifice in order to start moving in Wuchow.

The Harvest Is Great—

Another means must be the multiplication of workers. Wuchow is not only itself a city of 100,000 people, but it is the center of an immense mission territory as well, as large as the state of Ohio, and with a population of 5,500,000. It is, furthermore, the gateway to the entire province of Kwangsi, and with

the rapid development of communications is becoming also that of other provinces.

It is our hope, nay, necessary, that religious congregations of both sexes should come to our aid, just as they are established in every diocese at home. To establish schools for boys and girls here now, instead of waiting until there are a considerable number of Catholics, would seem, in the eyes of the world, foolishness, but it would be the wisdom of faith. In the account of his recent visit to the Missions of his Society, the venerable Archbishop de Guébriant, Superior General of the Paris Foreign Mission Society, says, "Today the Societies of men, and especially of women, which cooperate with the missionaries are numerous. Which of them, after the experience, regrets having taken the step, considered perhaps rash at the beginning? All are now gathering the magnificent fruits of their apostolic initiative and gain for themselves as many advantages as the Missions have profited. *Seek ye first the kingdom of God and His justice: and all these things shall be added unto you.*"

Schools for boys and girls, hospitals and other works of charity, even contemplative houses, all have their part to play in both the conversion of the people and the proper development of Catholic life. The handful of missionary priests in a territory cannot begin to cope with the immediate work of convert making, and to undertake all these other works is to attempt the impossible and lay upon themselves an unequal burden; the old adage that, "*He who attempts too much does nothing well*", is nowhere more true than here.

Old, Yet Ever New—

"*Pray ye the Lord of the harvest that He send forth laborers into His harvest.*" Pray that soon, beside the hospital and schools of the Protestants may rise even better ones in the hands of Catholic religious, so that the stigma on the True Church may be taken away, while the sight of their lives of self-abnegation and devotion to others will make clear to all thoughtful people that the Catholic Church, while indeed the "old Church", is also "ever new" and is, after all, "*the Church*".

BY ZEALOUS EFFORT FOR THE MISSIONS.

A Chinese Martyr's Play

By Father Alonso E. Escalante, of New York City, Maryknoll missionary in Manchukuo



THE RT. REV. MSGR. RAYMOND A. LANE, OF LAWRENCE, MASS., PREFECT APOSTOLIC OF THE MARYKNOLL FUSHUN MISSION IN MANCHUKUO, CONFIRMS GIRLS OF THE T'UNG HUA CATHOLIC SCHOOL. THE GIRLS WERE INSTRUCTED BY THE NATIVE NUNS STANDING IN THE BACKGROUND. WITH MSGR. LANE ARE FR. ALONSO E. ESCALANTE, OF NEW YORK CITY (ON THE RIGHT), FR. SYLVIO R. GILBERT, OF WILSONVILLE, CONN., THE PASTOR OF T'UNG HUA, AND FR. JOHN W. COMBER, OF LAWRENCE, MASS.



IN the T'ung Hua mission this past year one of the outstanding events was a Martyr's Play in Chinese, rendered by our school children. Its success far exceeded our expectations, and it was attended in all by over five thousand people. The story of how the play came about and of its performance is a rather interesting one.

Not long ago we opened a new classroom in our St. Joseph School, which has been recognized by the Government. Most of the new students were pagan boys. What were we to do to break down their pagan prejudices, and at the same time teach them about the Church? Fr. Gilbert hit upon the idea of a Martyrs' Play, which would be attended by the students' parents

and friends.

We had heard that the natives of these parts are born actors, but little did we realize to what an extent this is true. Within two weeks the boys had the Play memorized, and they enjoyed it too. As the days went by many people passing our front gate would stop and watch the rehearsals. Soon the whole town was talking about the forthcoming school Play, and not a few dropped hints that they would like to attend. It was then that we decided to have three performances, one for our Christians and catechumens, another for the

town's military and civil officials, and the last for the relatives and friends of the students. It meant spending a bit of money, but "it pays to advertise", and over here in the Orient it pays to have "face". We therefore hired a large stage tent, borrowed a few trinkets from a nearby temple, and rented actors' clothes from friends on the street. Whatever could not be had was made "à la Maryknoll", from old clothes or from whatever the teacher and his assistants could lay their hands on.

The story of the Play is a very simple yet impressive one. A few Buddhist priests are sweeping the temple, in preparation for one of their feast days. One of them sends for a young lad named Symphorius, and asks him to write a paragraph of characters. The boy refuses, because these characters have superstitious meaning, and his refusal reveals that he is a Christian. The priests remind him that it means arrest and death, but cannot shake him from his resolve. Symphorius is then brought before the mandarin, who urges him to apostatize. The boy holds firm, and is sent home for three days to think it over, and in the hope that his mother may persuade him to obey the magistrate. She instead gives him a very touching instruction to stand fast to the Christian principles she has taught him, and shows him a cloth stained with his martyred father's blood. The boy goes to Confession and Communion and then returns to the mandarin, before the three days have passed. They offer him money, and make tempting promises for his future, but to no avail. Finally they behead him. To this play we added a tableau showing four angels taking the young martyr to Heaven. In between the acts our head catechist explained why we priests had come to the Orient, the purpose of the Church, or some point of doctrine which fitted the occasion.

The Christians and catechumens

YOUR ADDRESS

HAVE you moved? We should know your address. Please send it to us, together with the old address; and thereby save Maryknoll work, time, worry, and money.

WE CANNOT LOVE CHRIST AND BE

witnessed the first performance. Some had come from afar to fulfill their Easter duties, and we were glad we could offer them a little entertainment and instruction as well.

A week later the civil and military authorities, plus some business men and school teachers, honored us with their presence. They had each received a personal invitation which they answered with thanks, and either attended in person or sent a representative. They were served tea and cigarettes during the performance, and our school and chapel benches helped to make them comfortable. Some time later word came to us that people were surprised because these officials stayed throughout the performance. One of the men on the school board, as well as the head of the Chamber of Commerce, commented and said that the boys acted well and kept fine order.

The relatives and friends of the children attended the last performance. Some had already seen it, but were only too glad to come again. Father Gilbert made it a point to meet the parents of the boys personally.

What were the direct results? Looking at it almost three months later we can see now that the play broke down prejudice. An example will make this clear. Mr. Wang, one of our Catholic men, is a school teacher in town. He had often told us that his fellow teachers ridiculed the Church. After these teachers saw the Play they ceased ridiculing. Again, the Play helped to make known the Church and its doctrines. In the third performance, for instance, special stress was put on the Church's teaching regarding the Fourth Commandment.

The audience liked two scenes in particular. The older persons were touched by the advice of the aged mother to her son to follow in the footsteps of the martyred father. The younger people liked the tableau showing the four an-

FURTHERING THE CAUSE

THE Maryknoll Annuity enables Catholics of moderate means, but of world-wide hearts, to co-operate in the extension of God's reign.

Write now for further details.

**Address: The Field Afar Office
Maryknoll, N. Y.**

gels ascending to heaven with the martyr.

As for the youthful actors, they took their parts very seriously. "St. Symphorius" was a pagan lad, whose parents will not allow him to be baptized. When, to save time, we decided to have someone else appear in the scene representing the martyr ascending to Heaven, the pagan boy sadly came and said: "Father, if I must have my head chopped off, why shouldn't I go to Heaven too?"

Overheard At Our South China Procure

HIS brow was corrugated. He was worried. He was fidgety. And, most extraordinary of all, he was silent. Obviously some major mental struggle was going on. Finally he was cornered by a confrère.

"Who, me?" he protested ungrammatically. "Nothing's the matter, just thinking, that's all. Any crime in that? Unusual occupation for me, I admit. However—. Well, here it is. I am straightened between two, as St. Paul said. Whether to get my teeth fixed, or to hire a catechist. Afraid they are pretty bad. No, I mean my teeth. Been letting them go for years. Still, I can't spend all my days in China without trying to make a few converts, either."

Thinking out loud was what he needed to help him make up his mind. "Well, after all," he ended, "the old teeth are due to fall out some day, anyhow. A little sooner or later isn't going to matter. I can eat rice gruel. Or play bridge. Catechist it is."



FOUR ANGELS LEAD THE MARTYRED "ST. SYMPHORIUS" (A PAGAN SCHOOLBOY) TO HEAVEN. THE TYPICALLY ORIENTAL BACKGROUND WAS PAINTED BY A TUNG HUA CATECHUMEN

INDIFFERENT TO SOULS FOR WHOM HE DIED.

THE FIELD AFAR

*Published by Ecclesiastical Authority
Founded in 1907. Appears monthly
(except August).*

*Owned by the
Catholic Foreign Mission Society of America, Inc.
Advertising rates sent on application.*

**Make all checks and money orders payable to
THE MARYKNOLL FATHERS
Maryknoll, N. Y.**

*Single subscription.....\$1.00 a year
(ten or more copies to one address,
at the rate of eighty cents a year).
Six years' subscription.....\$5.00
Subscription for life.....\$50.00
(Membership in the Society is included
with all subscriptions.)*

**TO THOSE WHO LOVE GOD ALL THINGS
WORK TOGETHER FOR GOOD**



EVERY soul in heaven is a saint
—purified either here in this
world, or in purgatory. All hail,
all saints!

Saints in heaven whose names are
on our altars. Saints in heaven
who were known to few on earth.
Saints on earth whom God knows
and loves because they know and
love Him, serving Him and others
for love of Him.

*All ye saints of God, make in-
tercession for us!*

**Blessed are the poor in spirit;
for theirs is the kingdom of
heaven.**

NOVEMBER is the Month of
the Holy Souls. Some of us,
though our intentions are good,
fail those who have passed on to
the Judgment Seat. But Mother
Church never forgets and sends
out year after year and century
after century her reminders for
prayers, Masses, and sacrifices to
be offered for the souls in Purga-
tory.

Forget not the souls of your own
Faith and kin, of your friends,

FAMINE IN KWANGSI

**FATHER Bernard F.
Meyer, of Davenport,
Iowa, Superior of the
Maryknoll Wuchow Mis-
sion in Kwangsi Province,
South China, writes that
his people are this year
faced with the prospect of
another great famine,
owing to a prolonged
drought and the failure of
the rice crop.**

When the crest of the
famine comes wives and
children will be sold, while
hunger and disease will
take a terrible toll until
another harvest can bring
relief.

During the famine of
1929 Father Meyer and his
priests, aided by his friends
in the United States, won
many souls for Christ by
their devoted labors for
famine relief. A bushel
of unhulled rice at \$2.00
will tide one adult, or two
children, over the worst of
the famine period.

and of those who have few or
none to think of them during this
season of special prayer.

May the souls of the faithful
departed, through the mercy of
God, rest in peace!

**Blessed are the meek; for
they shall possess the land.**

FROM milk to meat and from
murder to mysticism ran the as-
tonishing gamut of the preaching
of St. Paul, in a continual mixture
of the elementary commands with
the most sublime heights of per-
fection. His converts were men,

not angels, and he addressed them
therefore as the potential sinners
and saints his pastoral heart knew
them to be.

Similar are the converts of all
ages and climes; the good and the
bad; the halt and the blind; the
generous and the mercenary. He
had something for all their various
needs, because he had faith in the
efficacy of the grace of which he
was the instrument. "Every scribe
instructed in the kingdom of heav-
en is like a man that is a house-
holder, who bringeth forth out of
his treasure new things and old."
(Matt. 13, 52.)

**Blessed are they that mourn;
for they shall be comforted.**

AS Thanksgiving Day approach-
es and as we think on what
calls for gratitude, we are bewil-
dered. Yet we must single out
some favor, and we take this occa-
sion of expressing our thanks to
God for a great opportunity to
save souls, and our thanks to the
many friends who are making it
possible for Maryknollers to meet
that opportunity.

**Blessed are they that hunger
and thirst after justice; for
they shall have their fill.**

TO those of our readers whose
faith and charity prompt them
to find help for souls in Purgatory
we suggest the idea of *Maryknoll
Associate Membership*, as outlined
on page 324 of this issue.

**Blessed are the merciful; for
they shall obtain mercy.**

NOVEMBER twenty-first, the
Feast of the Presentation, will
mark the 105th anniversary of
Blessed Théophane Vénard's birth.

It is interesting to recall here
the spiritual friendship which
united Blessed Théophane and
The Little Flower, she who was
destined to become the Patroness

IT IS A HOLY AND WHOLESOME THOUGHT TO PRAY FOR

of missionaries. The two apostles are even now collaborating from heaven in the formation of Ambassadors of Christ to the heathen, for Maryknoll's oldest Preparatory College, at Clarks Summit, Pa., bears the title the *Vénard*, while the Society's Los Altos training school has been placed under the special protection of The Little Flower.

Saint Therese was drawn to Blessed Théophane after reading the account of his life and martyrdom. She admired in him his quiet and gay courage, his smiling simplicity, and that *spiritual childhood* which it was her special mission to recall to the attention of the modern world.

In the chapel of the Carmel at Lisieux there is a frieze representing the Little Flower's four favorite saints, Saint Agnes, Saint Cecilia, Saint Joan of Arc, and Blessed Théophane Vénard. Blessed Théophane, bearing the palm of martyrdom, leads the glorious company whose privilege it was to serve as models to Sister Therese of the Child Jesus and the Holy Face.

**Blessed are the clean of heart;
for they shall see God.**

THE FIELD AFAR as a Christmas gift satisfies, and is inexpensive.

It will bring to your friends eleven distinct reminders of your thoughtfulness, and, at the same time, you will strengthen the mission cause by interesting others in it.

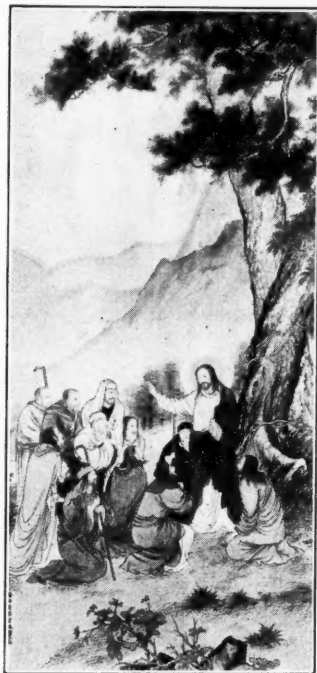
**Blessed are the peacemakers;
for they shall be called the
children of God.**

A MISSION aid society that has been developing well, especially in Europe, since the opening of this twentieth century is the *Work of St. Peter the Apostle*. Its purpose is the increase of native priests in mission countries; and this aim is of such importance

**I, a missionary priest or nun!
Why not? Think it over.**

that the Holy Father is reported to have warned the bishops, "either to renounce the conversion of infidels, or to give to the missions as soon as possible a well-informed native clergy."

Religious institutes like Mary-



GOING THEREFORE, TEACH YE ALL NATIONS: BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST.—ST. MATT. 28, 19

This Chinese conception of the sending forth of the Apostles is the work of the noted Chinese artist Luke Ch'en, Professor of Fine Arts at the Catholic University of Peiping

knoll have been reminded by Rome that mission territories "were entrusted to them precisely that they might found and establish the Church" in these sections.

GIVE BOOKS THIS YEAR

Romance and mystery have their value, but a worthwhile bookshelf should include also volumes that add to knowledge and develop ideals. You will find many such on the Maryknoll Book list.

It was a lay woman who started this *Work of St. Peter*; just as it was another of her sex who founded the *Propagation of the Faith*. Each of these good women in turn—Mme. Bigard, and Mlle. Jaricot—was, through conversation with missionary bishops, inspired by the realization that fine opportunities to save souls were being lost for lack of co-operation. Mme. Bigard and her daughter deeded their fortune to the *Work*, which was later passed over to the Sacred Congregation of Propaganda, at Rome.

Today the *Work of St. Peter* is strong in several European countries. It has founders, benefactors, and associates. A benefactor meets the expense of training a native seminarian for one year; a founder provides a capital that will yield annually \$75, the cost of the training; the associate offers a small sum annually.

Should any of our readers be interested, we refer them for information to their respective Diocesan Mission Directors.

**Blessed are they that suffer
persecution for justice sake;
for theirs is the kingdom of
heaven.**

IT is November, which means that Christmas is only a few weeks ahead. The merchants, including our Hebrew friends, are already preparing glowing and attractive advertisements for the *Daily Dreadfuls*.

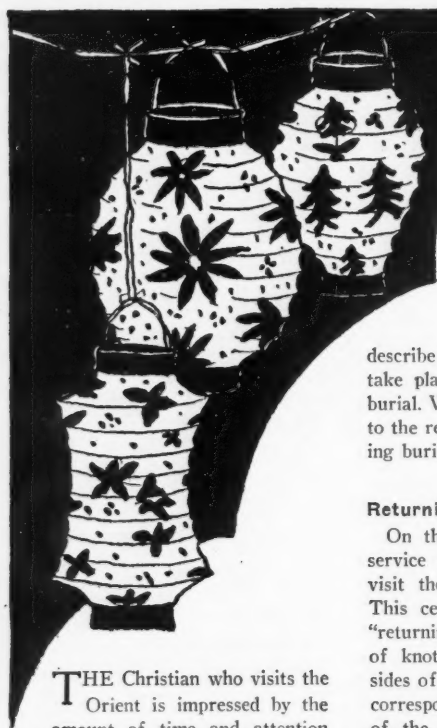
We, too, must be making an appeal, and here it is: *Include Maryknoll in your holiday budget*. Help to support a Chinese catechist or seminarian, sustain a Maryknoller overseas or in the homeland—at least use THE FIELD AFAR book list (see back cover) in selecting Christmas gifts.

And may your thought of us bring you graces abundant on that Great Day when it is more than ever true that *happiness comes from giving, not receiving*.

THE DEAD, THAT THEY MAY BE LOOSED FROM SINS.

How the Land of the Four Hundred

By the Rt. Rev. Msgr. Raymond A. Lane, M.M., of Lawrence, Profec



THE Christian who visits the Orient is impressed by the amount of time and attention given to the remembrance of the dead.

In the Chinese calendar there

are four principal periods. In all of these there is supposed to be a commemorative service of the dead. These periods are the first of the new year; the *Ch-Ing-Ming*, which occurs in the spring about April fifth; the fifth of the fifth month; and the fifteenth of the eighth month.

It will be impossible to describe in detail the ceremonies which take place after death and during the burial. We will confine ourselves merely to the remembrance of the dead following burial.

Returning to the Mountain—

On the third day after the funeral service the relatives of the deceased visit the grave of the departed one. This ceremony is called *Fu-Shan*, or "returning to the mountain". Tresses of knotted straw are placed on both sides of the grave, the number of knots corresponding to the number of years of the deceased. The extremities of these knots are lighted, and the burning is supposed to be helpful to the departed. Dishes of pork, fowl, bean

curd, and fish are placed on the grave along with chopsticks, so that the deceased can partake of food if he requires it.

The Chinese believe that on this day the spirit returns home. In anticipation of this event the house is not changed, but all the articles remain in the same position as they did when the deceased was carried from the house. Ashes are scattered on the floor, so that from the tracks the relatives may know whether the soul has entered a human form, or that of a brute. Since the spirit returns usually at nightfall, any noises heard during the night are presumed to have been made by the soul of the deceased. One egg and a single chopstick are left in readiness in the house. This egg is hard boiled, and since there is but one chopstick it will take a long time for the deceased to devour it. The relatives think that in this way his stay will be prolonged.

Assisted in the Nether World—

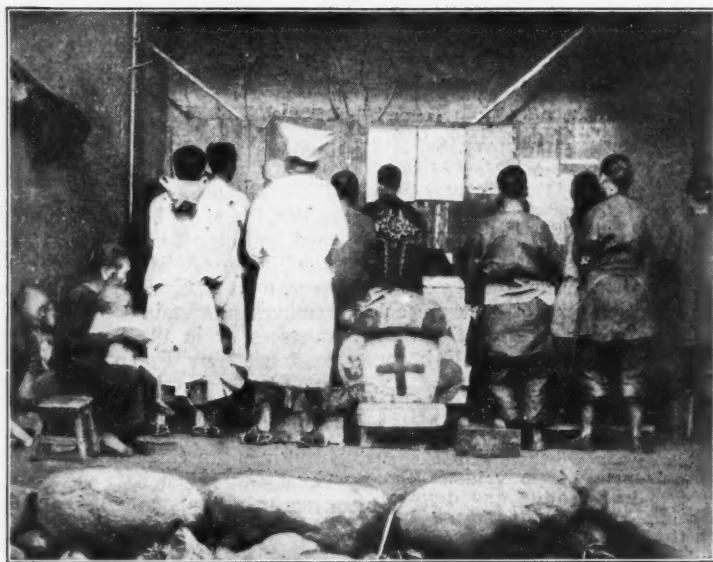
On the forty-ninth day after burial the relatives buy a paper house, with all the necessary furniture and servants likewise made of paper. These are burnt and conveyed to the region of Hades, where they are supposed to be of assistance to the departed in providing needed shelter. The writer has often seen these paper houses in various parts of China, and in every town and village one can find Chinese firms which do a thriving business in the manufacture and sale of paper images.

On the first New Year's Day after burial, the deceased is wished a happy new year. The ever-present firecrackers are set off at the grave, and an amount of mock money is burnt; the idea being to assist the deceased in the other world.

On the thirteenth day of the first month during the first year after death, a lamp is placed on the grave with a box of matches. This is called the *Quei-Tong* or Ghost Lamp, to be used if the deceased has lost his way. The matches are of help if the lamp has been extinguished. He may light it himself, and thus find his way to the nether world.

The Festival of the Tombs—

The most popular feast in honor of the dead, in China, is perhaps the



A MARYKNOLL PRIEST IN SOUTH CHINA SAYS MASS FOR THE DEAD

Buried Millions Remembers Its Dead

Lawrence, Prefect Apostolic of the Maryknoll Fushun mission field in Manchuria

Ch-Ing-Ming, which means Clear Brightness. This is the Feast of Spring, and occurs about the fifth of April according to our calendar. It is not unlike our Memorial Day. The relatives visit the burial ground, which in nearly every case is private, especially when the family owns a certain amount of land; only in the most populous sections do we find public burial grounds.

On the Festival of the Tombs, or the *Ch-Ing-Ming*, these mounds are repaired, rounded off, and made clean. From the base a sod is cut and placed on the top of the tumulus. This is supposed to represent the ceremonial headpiece of the Chinese. Firecrackers are set off and mock money is again burnt. Sometimes in cases of wealthy people, in order to gain "face" and reputation, and to show affection for the departed, real money is burnt. I know of a case in Hong Kong where a woman, the wife of the deceased, actually burnt five thousands dollars in five-dollar Hong Kong notes. Needless to say, many of the onlookers cast invidious eyes on the burning currency.

Meats are sometimes offered in sacrifice on this day; and each member of the family offers his *K'o-i'ou*, which means bending of the body and touching the head on the ground, as a sign of respect to the departed.

The Gathering of the Spirits—

On the fifteenth of the seventh month Chinese custom requires the relatives to visit the grave again and offer sacrifice. On this day *Ch'eng-Huang*, the protecting god of the city, is supposed to gather the hungry and wandering ghosts; these must be placated with mock money, mock clothing, meats and cakes—all of which are made of paper and are burnt on the burial ground. This feast is called the Gathering of the Spirits.

To Fool the Ghosts—

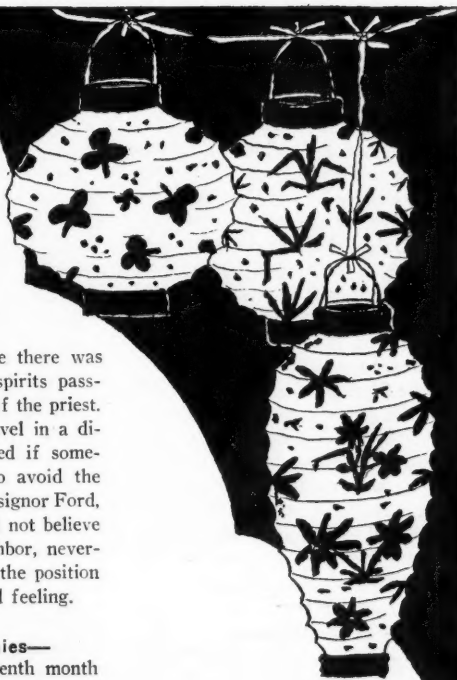
The pious Chinese believes that spirits are constantly passing to and fro above the town or city in which he lives. If any of the wicked spirits should strike the roof of his house and light in his courtyard, he fears evil results; that being one of the reasons for the shape of the Chinese roof, which turns up at the edge to fool the ghosts.

When Monsignor Ford was building his house in Yeungkong some years ago, a neighbor called upon him and remonstrated with him because the door of the new mission house was directly opposite his door. The implication was that the evil spirits from the priests' house could pass directly from one door to the other; in the mind of the Chinese there was no possibility of any evil spirits passing from his house to that of the priest. Since the spirits always travel in a direct line, the neighbor asked if something could not be done to avoid the impending catastrophe. Monsignor Ford, while explaining that he did not believe in the doctrine of his neighbor, nevertheless consented to change the position of his door and avoided bad feeling.

Commemorative Ceremonies—

On the first day of the tenth month the relatives will carry winter garments to the grave. These are all made of paper and are burnt, along with mock money. This ceremony is known as *Fang-Queen*, or the Releasing of the Spirits.

On the anniversary of the death, mock money is once more burnt. This ceremony is known as the Remembrance Offering,



THESE TWO LARGE IDOLS ARE PART OF A PAGAN FUNERAL PROCESSION IN CHINA

and is designed to prove to the departed that his memory is still fresh.

On the fifteenth of the first month, or the first full moon of the new year, occurs the ceremony of *Lu Teng*; *Lu* meaning way and *Teng* meaning lamp; in other words the "Feast of the Lamps Which Light the Way". These small lamps are placed along running streams and are designed to guide those who have died young to their final resting place. Unless these spirits have been received by Yen-Wang, the god of Hades, they pass throughout the world living by rapine and theft. By means of the lamps, however, they can find their proper way and be reborn.

On the fifteenth of the seventh month occurs the *Quei-Chieh*, or the Festival of Ghosts. Small lamps are made of cotton wicks soaked in oil; they are placed on watermelon rind and set free along the streams about eventide. These are designed to help the souls of those who have been drowned to find their way and be reborn.

Sacrifices of Expiation—

There is an interesting feature about the Chinese remembrance of the dead which will impress Catholics. The seventh month of the Chinese calendar is entirely given over to the remembrance of departed souls. During this month Buddhist and Taoist monks perform numerous sacrifices of propitiation and expiation. One can see processions at this time made up of monks, who pass through the streets of the town playing on cymbals and other musical instruments. The practice is supposed to alleviate the condition of wandering souls.

Another interesting feature is the Ancestral Tablet. After a person has died a small tablet two inches high, three inches wide, and a little over an inch thick is made of the wood of the mulberry tree. This contains a posthumous name of the deceased, the date of his birth, burial, and death, his residence, and place of burial. On his anniversary this tablet is burnt and another one is made with similar information, but this time of the wood of the chestnut tree. The ancestral tablet is a symbol of filial piety in the Chinese household; and in later years the practice has come to signify that the soul of the deceased abides in the tablet. It provides a tangi-

THE missionary must be willing to go the whole way.

ble symbol for Chinese piety, and in the absence of the departed it receives all the homage, respect and veneration which custom calls for, particularly in the case of parents.

Catholic Devotion to the Departed—

These descriptions of the principal feasts in remembrance of the dead are of but a few of those which are ob-



THE GARB OF THE KOREAN MOURNER INCLUDES A TENT-LIKE STRAW HAT, COVERING THE HEAD TO THE SHOULDERS. THE FACE IS FURTHER CONCEALED BY A SMALL SCREEN HELD BEFORE IT. THIS GARB WAS WORN AS A DISGUISE BY THE COUNTRY'S EARLY MISSIONERS IN THE DAYS OF PERSECUTION

served in Oriental lands. Nevertheless they give some idea of the beliefs of the Chinese. They also explain the great desire which all Chinese have of male offspring, since it is the duty of the head of the family in the male line to fulfill these various offices required by filial piety. No greater misfortune

can befall a Chinese than to die without male issue, or at least without some provision which ensures the carrying out of the above ceremonies.

There is an element of fear of course running through these practices, fear that the disappointed or angry spirit will visit the delinquent relative with all kinds of vindictive measures in order to secure proper attention. Along with this fear, however, we find a remarkable fidelity to the memory of departed relatives, particularly of parents.

Catholic missionaries have frequently experienced gratifying results when they explain the Catholic doctrine of Purgatory and the remembrance of the dead. The Chinese are much attracted to this doctrine, and it often becomes a means of conviction which results in complete acceptance of Catholic truth. One is always sure in China of having a splendid devotion to the souls in Purgatory among one's Christians, so much so that even the poorest families will make great sacrifices to provide for the proper spiritual remembrance of their departed ones.

There is a lesson for us in Chinese fidelity to the remembrance of the dead, a lesson which is particularly applicable during the month of November. There are many things which we can learn from the Orientals, not the least of which is filial reverence. So-called modern ideas and contact with the Occident have affected these practices, but it is true that in a great part of the Chinese Republic we still find splendid examples of respect and veneration for parents and for the departed.

A SPONSOR STORY

SCENE: At Desk of Recording Angel—just outside THE GATES.

Angel: "Well, why are you stopping here?"

Stranger: "Why, I thought . . ."

Angel: "Not a chance!"

Stranger: "Y'see, I was a Sponsor for a Maryknoll Missioner."

Angel: "What! Just a minute, till I look up your file. . . . Yes, yes, sure enough. Come right along. This way, please!"

THE GATES OPEN.

SUFFERING IS THE MONEY WITH WHICH ONE

Along the Maryknoll Trail



MARYKNOLL'S FR. ALONSO E. ESCALANTE, OF NEW YORK CITY, JUST BEFORE A MISSION TRIP OF FIVE DAYS IN MANCHUKUO
Fr. Escalante writes: "That smile usually turns into a lovely headache from the jolts of the springless cart"

More About Oriental Languages

UP in northern Korea, at Shingishu across the Yalu River from Manchukuo, Father Michael Walsh of New York City had recently his first experience of acting temporarily as a mission pas-

tor, and he considered it a "man's job". He said of it:

For the past fortnight I have been alone at Shingishu, as Father Petipren is enjoying a well-earned rest at Wonsan. The parish is growing and its activities are many, including a day and a night school. The Maryknoll Sisters

have opened a dispensary here, and we are able to do charity in our own backyard. The harvest of souls in Shingishu is great, and God is using us poor human instruments to gather it in.

The language is gradually becoming part of myself. For instance, the other day I had a marriage case to settle, and I had to write a Latin letter to the French priest in Mukden, asking for information. Every time I tried to think of a Latin word a Korean word would come instead. I never realized how many Korean words I knew until I started to write that Latin letter.

Monsignor Lane, an authority on Oriental languages, esteems the Korean tongue the most difficult. The Chinese tones, especially in the South, are a grievous trial to the foreigner. In the case of the Korean language, forms, rather than tones, are the stumbling block. Why not hold some day a dissertation or a debate having as its topic, "The different languages of Maryknollers"? I am sure it would prove interesting and illuminating.

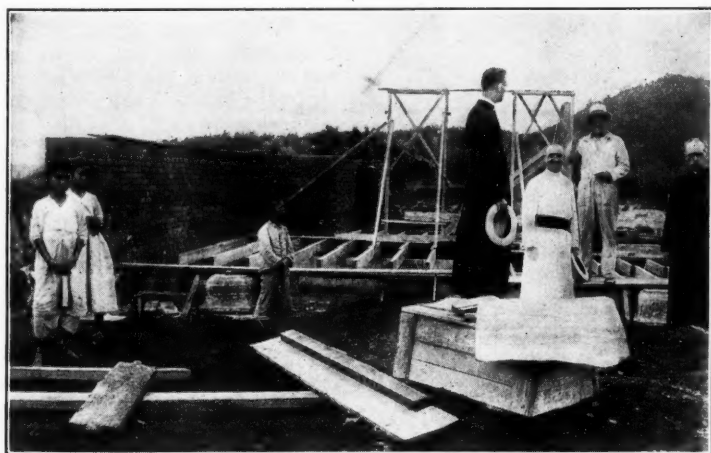
All the missionaries in the Maryknoll Korean field are well. Some are at Wonsan, and we youngsters are pastoring for a while. It is a man's job, this pastor business.

"Face To Feet"

SANCIAN ISLAND, now part of the Maryknoll Kongmoon Vicariate in South China, is a lonely and difficult mission, but it has its intercessors in heaven. First of all, of course, Saint Francis Xavier, who died on the Island in 1552 with his face turned in apostolic yearning towards the great mainland of China. Then there is surely too *Ah Fuk* ("Happiness"), of whom Father Robert J. Cairns, M.M., of Worcester, Mass., the present pastor of Sancian, writes as follows:

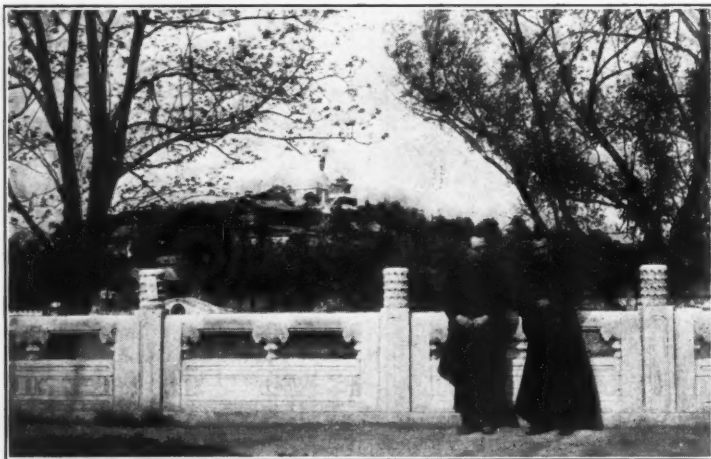
Kwan Kwok Chow, whom we called *Ah Fuk* ("Happiness"), had not had many happy occasions in his life. Originally from Yeung Kong, this widowed man and his son drifted to Sancian years ago and lived in an abandoned house near Great Waves Harbor.

When Fr. Constantine Burns, of Toledo, O., was made Pastor of Sancian



A ONE THOUSAND DOLLAR GIFT FROM BOSTON, MASS., CAUSED THESE CHAPEL WALLS TO RISE AT CHUWA IN THE MARYKNOLL KOREAN MISSION. MSGR. MORRIS, OF FALL RIVER, MASS., PREFECT APOSTOLIC OF THE KOREAN MARYKNOLLS, STANDS ON THE IMPROVISED PULPIT. WITH HIM ARE FR. WALTER J. COLEMAN, OF MINNEAPOLIS, MINN. (RIGHT), PASTOR OF CHUWA, FR. JOSEPH W. CONNORS, OF PITTSFIELD, MASS., AND BROTHER WILLIAM NEARY, THE ARCHITECT-BUILDER, ALSO OF PITTSFIELD

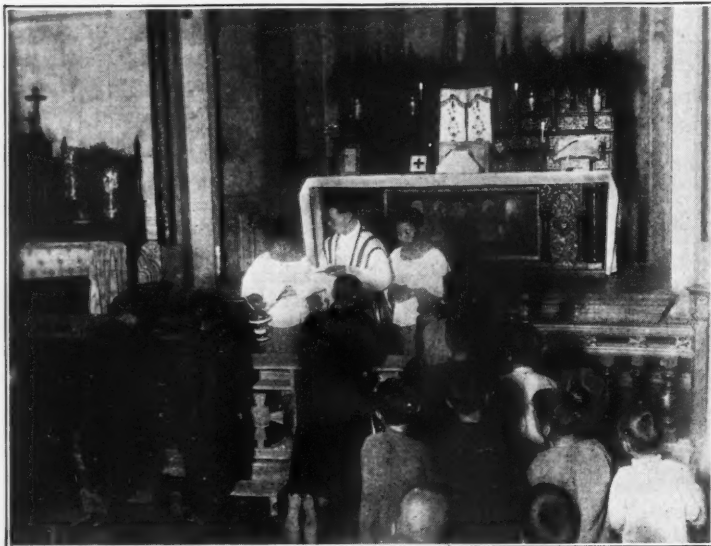
BUYS HEAVEN. — BL. THEOPHANE VENARD.



TWO MARYKNOLLERS, FR. FREDERICK C. DIETZ, OF OBERLIN, OHIO (ON THE RIGHT), AND FR. ALBERT J. MURPHY, OF SPRINGFIELD, MASS., IN AN ANCIENT IMPERIAL SETTING AT PEIPING, CHINA. FR. DIETZ IS A MEMBER OF THE CHURCH'S SYNODAL COMMISSION AT PEIPING

he had with him for a time Brother John Dorsey, a graduate nurse whose ministrations to the poor and afflicted brought people here from every part of the Island. I still constantly get echoes of his many acts of kindness. Among others who were attracted to the mission was "Happiness", who had for years suffered from elephantiasis. The

disease had made him a pitiable sight, and the right side of his face hung down nearly a foot, so that his ear was at chin-level. Brother John, in his characteristic way, rechristened him "Face to Feet", and the name stuck with him; at the same time Brother did what he could to cure the poor man, but his ailment had been let go for too long a



FR. JOSEPH M. MURPHY, A MARYKNOLLER FROM MONTREAL, CANADA, BLESSES THE RING DURING A MARRIAGE CEREMONY IN THE SOCIETY'S KAYING MISSION FIELD OF SOUTH CHINA. THE CONGREGATION IS DETERMINED TO MISS NOTHING

time. Father Burns did more, for he took him into the mission and charitably provided him with food and a place in which to sleep.

Later "Happiness" Junior, the little "Lamb", also came to the mission, and, though neither did much work, they had a home and were assured of a living such as it was.

Last month, "Happiness" took ill, and the local doctor did what he could for him. But the patient was beyond the care of even the best of doctors.

On August twenty-sixth, we performed the last act of charity for "Happiness" on this earth, paid for burial clothes and a coffin, had funeral services in the church, and accompanied his remains to the grave on "Holy Hill". Dear "Happiness", in this earthly life of ours you had very little happiness, but now your body is lifeless from "face to feet" and your soul is in Heaven enjoying real Happiness, which will never end.

The "Ducks" of Kaying

THE Language School of the Maryknoll Kaying mission field of South China is situated at Siaolok, a town which has nearly two thousand Catholics and many families which have been for several generations in the Faith.

While Maryknoll's Father Richard B. Rhodes, of San Francisco, Calif., was among the "ducks" of Kaying he sent the following letter to the Home Knoll:

We celebrated the Feast of All Saints with solemnity at Siaolok. There was a Missa Cantata, during which the children's choir of about fifty voices sang a beautiful piece in Chinese. The church was filled to overflowing, not only by the neighboring Christians, but also by those who had walked good distances to be at Mass. Many of them received Holy Communion.

The evening of the feast took on a social aspect when the Fukien Province German Dominican Fathers who have taken refuge at our mission from the Reds called on us. The Latin conversation took us back to the Dogma class in the Seminary. Among other items, the visitors told us of a threatened invasion of these parts by the Reds, the news having come from Dominicans in

OPPORTUNITIES FOR CONVERSIONS LIE AT

the neighboring Fukien Province. The Fathers told us that the leader of the Red army is a Chinese who studied military tactics in Berlin, that he speaks German, and has efficiently trained his soldiers. But this topic gave way to more pleasant things when our pastor, Fr. Hilbert, of Rochester, N. Y., passed around chocolate fudge of his own making.

On All Souls Day we were up early to say our three Masses. Fr. Hilbert sang a Missa Cantata, and the other priests joined the choir as they finished their Masses.

Shortly after breakfast many Chinese walked to the Catholic Cemetery of Siao-lok to honor their dead. As they went, Fr. Hilbert pointed out to us their unique cemetery. From a distance its graves, each marked by a large mass of stone or cement shaped like a horseshoe, seemed to be the hoofprints of a huge animal that had grazed where it would on the hillside. As we watched, we saw the Christians tidying the ground near the graves, and later we heard the firecrackers they set off as their final tribute to their dead.

All Souls Day was free for the Language School, but on the morrow we swung again into our schedule of class and recreation. We try to keep our minds clear by playing volley-ball. We study Chinese four hours a day, two hours of which are spent with our respective Chinese teachers. So far we are "*ap tse tang loui*" to the natives, that is, "like ducks listening to the thunder", because we do not understand their speech.

The Story of a Conversion

THE following letter is from a Japanese convert in Seattle who has done much to aid the work of the Maryknoll Mission in that city. Philosophy failed to guide this generous soul to his goal of the Way, the Truth, and the Life, but a little child, his own daughter, led him to the end of the quest.

Dear Father:

I am sending this letter in answer to your query, "*How and why I became a Catholic*". I feel that the first reason for my conversion was, of course, the Grace of God. It was God's Will that

GIVE BOOKS THIS YEAR

Books of quality, in content and format, are always acceptable gifts. Maryknoll offers many such, at the lowest possible prices.

See the back cover.

my footsteps should be directed along the path of Catholicism. This simple answer would tell the entire story, but perhaps I had better give you a detailed analysis of "*How and why I became a Catholic*". In order to fully answer



THE MEMORIAL SHRINE AT SAN-CHIAN ISLAND, SOUTH CHINA, NOW IN MARYKNOLL'S KEEPING, AND THE TOMB WHERE THE BODY OF ST. FRANCIS XAVIER, THE GREAT APOSTLE OF THE ORIENT, WAS FIRST BURIED IN 1552

the question which you ask I think I had better tell you of a few of the most important incidents in my life.

When I was attending High School and College in Japan, I was inclined to indulge myself in studying Philosophy rather than my regular school books. I learned a little about Christianity through a Protestant minister. I also learned to some extent from my own translation of the Bible. I had been in pursuit of worldly things for a number of years, groping along seeking riches or knowledge and maybe both.

EVERY Mass you hear will go with you to judgment and plead for pardon.

After I had settled in Seattle with my family, I sent my children to the Maryknoll School to be trained and taught the fundamentals of the Christian religion. A few years later they were baptized as Christians, but I took no interest in religion. Up to this time I had not learned of the distinction which existed between Catholicism and Protestantism. It was my belief that Protestantism was the only Christianity; in other words I did not know of the Catholic Church, which is after all the only real Christianity.

One summer I lost a seven year old girl in an automobile accident. Her funeral was held at the Maryknoll church, and I attended, finding myself for the first time in a Catholic church. The ceremony which ensued made a deep impression on me, and helped to lead me into the Church.

Peering behind the curtain of ceremony, I was shown the full beauty of the Catholic Religion. I commenced to study Catholicism under Father John Murrett. I found that the more I studied the more ignorant I discovered myself to be. I realized that here was the only doctrine which brought perfect peace of mind, and I felt that I would not be content until I lived within the fold of the Catholic Church.

In Japan people who have highly trained minds aim at "*Anshin Ritsumei*". This, translated into English, means a perfect harmony and peace of mind always, even in the face of death. Many Japanese try to attain "*Anshin Ritsumei*" by devoting themselves to the Zen sect of Buddhism. Others seek this perfect peace of mind by following the Japanese sport of *Kenjitsu* (a type of fencing). I do not believe that it is possible to arrive at true "*Anshin Ritsumei*" without first understanding and believing the teachings of Christ. When one is thoroughly instructed in the Catholic Religion, one can easily realize that no human teaching nor anything material could give complete happiness to the soul. Finally I was baptized by Father, and at last I have "*Anshin Ritsumei*".

I sincerely hope that you will find the answer to your question in the data which I have given.

Yours truly in Christ,

A Japanese Convert.

OUR DOORS, BUT FEW OBSERVE THEM.

So Run That You May Obtain

By the Most Rev. James E. Walsh, M.M., of Cumberland, Md., Vicar Apostolic of the Maryknoll Kongmoon field in South China

"ON your mark!
Get set! Go!"—

Flashing down the yard went the eager pack of boys. For thirty yards the score or so of youngsters ciung together in a confused jumble, all that could be seen was a mass of arms and legs. The boys were an odd assortment of ages and sizes, and no two were dressed alike.

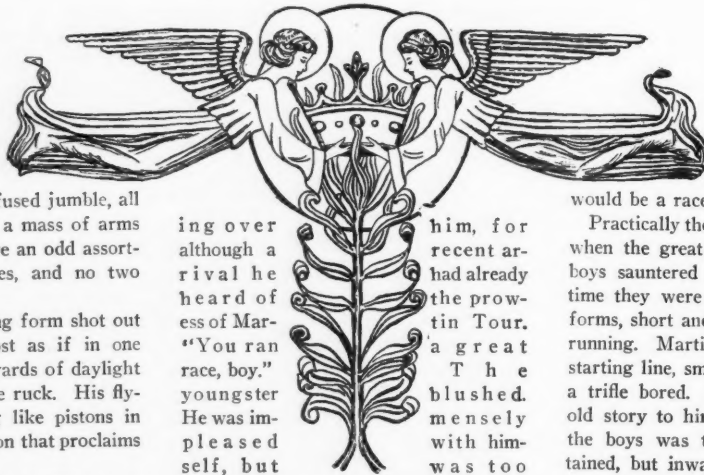
Suddenly a slim young form shot out from the mass. Almost as if in one bound he had put five yards of daylight between himself and the ruck. His flying legs were working like pistons in that undeviating precision that proclaims the sprinter.

"The little Spaniard looks like a runner," remarked an older boy on the sidelines, one of a group of senior students who were watching the tryout of the youngsters with patronizing amusement. "Looks like a runner!" exclaimed another. "Believe me, that boy is a runner—look at that stride! Better watch your laurels, Martin Tour," turning to the first speaker, "that youngster is flying."

"Wait a minute," returned his companion, "he hasn't won this race yet. That blue shirt on the outside is going to give him a tussle."

Another figure had emerged from the group; a tall French boy with long legs; he was putting out everything he had in an effort to catch the flying Spaniard. Slowly he gained; at the thirty yard mark he drew abreast. As he did so the Spanish boy turned his head slightly in apparent surprise, and the next minute was bounding away in a spurt that left his rival as if he were standing still. He crossed the tape yards ahead of the challenger, who was again separated by yards from the rest. The little Spaniard, a newcomer at St. Barbara, had simply made a runaway out of his first race.

"Well done, old man," boomed a cheery voice. The little winner looked up to see the best runner in the school bend-



ing over although a rival he heard of ess of Mar-
"You ran race, boy." youngster He was impleased self, but

proud to be conceited. "Luck," he stammered, "I got a good start."

"Yes, and you made a good finish," said Tour. "Keep it up. By the way, what's your name?"

"Francis Xavier."

"Francis! That's a good French name for a Spaniard, isn't it?"

"I'm from Navarre."

"Oh—then they must grow runners in Navarre. Well, see you later." He moved off. Then he called back, smiling, "We'll expect to hear from you in the interclass race."

In the sixteenth century boys went to school mainly to study, and there was no such thing as collegiate rivalry in games. The students played among themselves, however; and, at the University of Paris at least, the emulation thus excited had developed to the point of interclass contests. The interclass race was something of a little event. It was held towards the end of the year, after all the various class races had been run off and everybody had a good idea of who was who.

When the day dawned for it, this particular year, there had been aroused even more than the usual interest. Francis Xavier had gone on winning races right and left. There were several men in other classes who loomed up as seri-

him, for recent ar- had already the pro- tin Tour. a great T h e blushed. mensely with him- was too

would be a race, not a runaway.

Practically the whole school was there when the great morning came and the boys sauntered out on the field. This time they were dressed in proper uniforms, short and light and designed for running. Martin Tour lolled about the starting line, smiling, confident, perhaps a trifle bored. Winning races was an old story to him. The smallest of all the boys was the quiet and self-contained, but inwardly tense, little Spaniard. Francis had never lost a race yet, but neither had he ever engaged in such a formidable one.

"Well, let's get going," shouted the master of ceremonies, one of the senior boys.

The eight boys, all picked runners, got off like one man, except Martin. He was so used to winning races that he did not bother to strain for the split second advantage. Fatal mistake. Instead of passing the crowd easily he was obliged to put out all he had to catch them at the fifty yard mark. At the sixty he forged ahead slightly. The Spaniard came with him. At the seventy they were neck and neck. Martin was hitting his fastest clip, but he strained every nerve for a spurt. He gained a yard, but not for long. He was spent, while the little Spaniard held back the slight reserve that wins races. On the eighty yard stripe he let go. He caught Martin, passed him. Martin threw himself forward in a despairing lunge, but he could not meet the challenge. A bounding spurt carried the Spaniard out in front, and the next minute he had flashed over the line a yard ahead of Martin Tour. The school had a new champion.

* * * * *

From that day on all through his school career Francis Xavier remained

"STRINGLESS" GIFTS ARE BEST,

the unchallenged champion; and, modest though he was, he took a secret pride in it, as what boy would not? However, he was to lose a race one day, and this is how it happened.

School days were long over. A lame soldier of Spain had arrested the career of his fleet young compatriot and directed it into a channel more serious than that of running races and teaching philosophy. Francis, now a priest and a Jesuit, was in his first heady thralldom to the new vision divine that beckoned him to the heights of religious perfection. Having no serious sins to regret, he lavished remorse on the ignorances and trivialities of his youth. One thing that bothered him now was his former complacency in his ability to run. It seemed to him to be a pride that required humbling atonement. He watched for his chance, and got it.

St. Ignatius sent his first band of recruits to preach in Italy. They had to spend weary weeks in hiking down through Savoy and over the lower Alps.

"What's the matter with Fr. Xavier?" asked Simon Rodriguez on the third day out. "He seems to have a hard time keeping up with us."

The next day was a stern march. The rocky road wound down valleys and over mountain passes in a seemingly never-ending ribbon. Francis Xavier seemed to have hard going, and lagged behind.

Never did an inn look so good to the weary travelers as on that night. They were all footsore, stiff, spent. Francis hobbled in the last one. He was deathly pale. He staggered to a seat beside Peter Favre and sat down. He leaned over to whisper in Favre's ear. "My feet," he said, and slid to the ground—he had fainted.

When they had revived him and got his shoes off, they ceased to wonder. His legs were swollen enormously and black with congested blood.

"What on earth?" exclaimed Peter Favre. Then he looked closer and understood. Just above the ankle of each foot was a depression. Obviously something was tied around his legs, so tightly as to cause the flesh on both sides practically to close over it.

"Better get a doctor," suggested Simon Rodriguez. "Some more of Xa-

vier's rashness. He can't do anything by halves, not even when it comes to serving God. Less zeal and more sense is what he needs." His laugh ended in a sigh, "I'd give all my sense, though, for half his zeal."

The doctor found that Xavier had tied ropes around his legs, but he was nonplussed as to how to get them off. The flesh had closed up over the cords so that it was impossible to insert a knife to cut them. "Wait till tomorrow," he advised, "I'll treat his legs and put him to sleep. In the morning I can see better how to relieve him."

The next morning a surprised doctor found his work anticipated. In some

way the cords had snapped off themselves during the night, to the great relief of the suffering patient and almost equally of the puzzled doctor.

"Forgive me, Peter," said Francis shamefacedly to Favre when they were alone. "It was on account of winning the races. At school, you know. It was foolish of me, but I had to do something." He smiled, "Well, this is one race I lost, anyway," he ended.

Peter Favre smiled also. "Rather it's the first race you ever really won, Francis. You beat your only serious competitor this time, because you beat yourself."



"FRANCIS XAVIER," SAID SIMON RODRIGUEZ, "CAN'T DO ANYTHING BY HALVES, NOT EVEN WHEN IT COMES TO SERVING GOD". WHICH IS DOUBTLESS WHY THE CHURCH MADE HIM THE PATRON OF MISSIONERS, THOSE WHO MUST LEAVE ALL THEY HOLD DEAR FOR THE SERVICE OF CHRIST AND SOULS

THEY SERVE THE MOST URGENT NEEDS.

The Maryknoll Sisters' 1934 Mission Band



WHEN will the mission assignments be made? The question became frequent at the Maryknoll Sisters' Motherhouse towards the middle

of May. But the Annual Retreat, Profession and Reception Day, the Fourth of July, St. Dominic's Feast, and the Feast of the Assumption came and went, and *still* no assignments.

However, the following week, at breakfast on the morning of an otherwise quite ordinary day, the long-awaited announcements were made. After a lengthy list of assignments to houses of the Congregation in the United States came the great thrill of the overseas appointments. They are as follows:

To the Hawaiian Islands:

Sr. M. Felicita Clarke
(Corona, L. I., N. Y.)
Sr. M. Francesca Lucier
(St. Paul, Minn.)
Sr. M. Ynez Cavagnaro
(Oakland, Calif.)
Sr. M. Xaveria Wittman
(Erie, Pa.)
Sr. M. Aquinata Brennan
(Brooklyn, N. Y.)
Sr. Miriam Dolores Latham
(Columbia, Conn.)
Sr. M. Anton Probst
(Owatonna, Minn.)
Sr. M. Rose Agnes Duross
(New York, N. Y.)

To Fushun, Manchukuo:

Sr. M. Jean Dicks
(Chicago, Ill.)
Sr. Maria Thyne
(Arlington, Mass.)
Sr. M. Cordula Vonfeldt
(Hays, Kansas)

To Korea:

Sr. M. Sabina Nakamura
(Sharien, Korea)
Sr. M. St. Dominic Kelly
(Berwyn, Ill.)
Sr. M. Herman Joseph Stitz
(Salem, Oregon)

To Kaying, South China:

Sr. M. Imelda Sheridan
(Scranton, Pa.)
Sr. M. Albert Venneman
(Clarence, N. Y.)
Sr. Anna Mary Moss
(Los Angeles, Calif.)

Sr. M. Madeleine Sophie Karlon
(Brooklyn, N. Y.)
Sr. M. Augusta Hock
(Elmira, N. Y.)
Sr. Rita Marie Regan
(Fairhaven, Mass.)
Sr. M. Jean Theophane Steinbauer
(Owatonna, Minn.)



SISTER MARY PAUL McKENNA, OF READING, PA., PRIORRESS OF THE MARYKNOLL SISTERS IN SOUTH CHINA, LOOKS AT A NEWLY BAPTIZED "THIEF OF HEAVEN" IN THE YEUNGKONG ORPHANAGE

To Yeungkong, South China:

Sr. Monica Marie Boyle
(Philadelphia, Pa.)

To Hong Kong:

Sr. M. Dorothy Walsh
(Kokomo, Ind.)
Sr. Candida Maria Basto
(Hong Kong)
Sr. M. Rose Olive Skahan
(Belmont, Mass.)

To the Philippine Islands:

Sr. Maria Concepcion Kalaw
(Batangas, P. I.)
Sr. Miriam Thomas Thornton
(Waterloo, Iowa)

It is interesting to note that three among the Maryknoll Sisters "missioned" will in reality be returning to their homeland.

A Departure Ceremony for the outgoing Sisters was held at the Maryknoll Motherhouse on August thirtieth. Then came a fortnight at home with the family, and September twenty-first saw the new missionaries leaving the shores of the United States and Orient-bound.

A Milestone—

ON the Feast of the Assumption the Maryknoll Sisters' Teacher Training School gave diplomas to its first Sister graduates.

This School, established at the Motherhouse, Maryknoll, N. Y., three years ago, was formally approved by the University of the State of New York last July.

Our Sisters have as yet no practice school, but, owing to the courtesy of various sisterhoods and parochial school authorities in the Archdiocese of New York, this first graduating class was permitted to do its practice teaching in New York parochial schools.

BOOK RECEIVED

Ave Maria—

A short commentary on The Hail Mary by the V. Rev. Lawrence C. Diether, O. Carm. Printed by the Carmelite Press, 6413 Dante Avenue, Chicago, Ill. Price sixty cents.

IN THANKSGIVING

ENCLOSED please find five dollars, to use as you see fit. I had promised this to the Blessed Virgin Mary for your organization if I would pass a very important examination. I am happy to say that I have passed it.—Cincinnati, Ohio.

As part of my thanksgiving to the Sacred Heart of Jesus for granting a great favor, I am including an offering for Maryknoll. I shall try to send an offering whenever possible.—Cincinnati, Ohio.

INTEREST A NEW FRIEND IN THE FIELD AFAR

MARYKNOLL JUNIORS

THE BOY WHO LIKED CHESTNUTS

By An Autumn Fairy

"If you greedily eat all the chestnuts, you deprive the Autumn Fairies of their share!" Granma Li Li did not often scold, but it *did* seem that Li Sing was *not* going to leave a chestnut on the ancient Tree. Granma Li Li turned her bent old back and hurried away. Li Sing grinned. *He* didn't believe in Fairies, not him! So he went right on eating chestnuts. After a while he stopped. What if there were Fairies? There weren't so many chestnuts left! Only a half dozen as far as he could make out and they were all dangling tantalizingly before his nose. Whether it was the warm kindness of his heart or whether it was the funny, queer feeling at the pit of his stomach inside, I cannot say, but Li Sing was sorry he had eaten so much. Slowly he whittled the small stick in his hand and pulled the half dozen chestnuts off the large branch. Li Sing squeezed and pressed them down on his stick. He slid from the Tree's crotch and sat on the ground. "I'll watch!" he said aloud. "If there are Autumn Fairies and they do come, I shall give them a treat."

Grand old Harvest Moon, a golden ball, rolled out onto the black carpet of the sky. There was a faint stir in the Chestnut Tree. Pop! Pop! Pop! One after another chestnut burrs burst open and Fairies come out with huge chestnuts between their wings and flew with them to the ground. A terrific POP!

Prince Burr winged forth majestically. "Where are the Beauties of our Court?" questioned the Prince in a prickly voice. He was very, very handsome in his burnished coat. But everybody shook when he spoke

like that! He looked up into the Chestnut Tree. There they were, the Court Beauties, lovelier than ever in all their moon-gold splendor—half a dozen in all, the most beautiful of Autumn Fairies, blushing rosy gold and weeping moonbeam tears on the threshold of their *empty* chestnut burrs. Empty-winged! Not one held a chestnut! Alas! There was a heavy penalty for such an offence. The Prince frowned. Five Fairies-at-Arms, Knights to the Prince, pushed forward.

"Your Lordship," they said in a prickly chorus, "let another Knight join us in a Chestnut Hunt and do you hold off the Execution until Harvest Moon roll's out of sight!" The Execution of which they spoke, was the burying alive of the six Court Beauties in six Chestnut Burrs from which they would never, never escape.

Prince Burr glanced at Aureole, prettiest of the distressed Beauties. He was very fond of her and hated the idea of having her executed. He turned to the Fairy Knights: "Your boon is granted, my friends! Let our steeds be brought!" Big beetles in red and orange livery, coaxed out six vivid green satiny Frog-Steeds. The Prince and his Knights mounted. "Leap-Frog!" all shouted and hopped off!

Harvest Moon was beginning his downward roll out of the sky. Aureole looked out of her empty burr. Her radiant eyes pierced the shady darkness of the Chestnut Tree. Now, Autumn

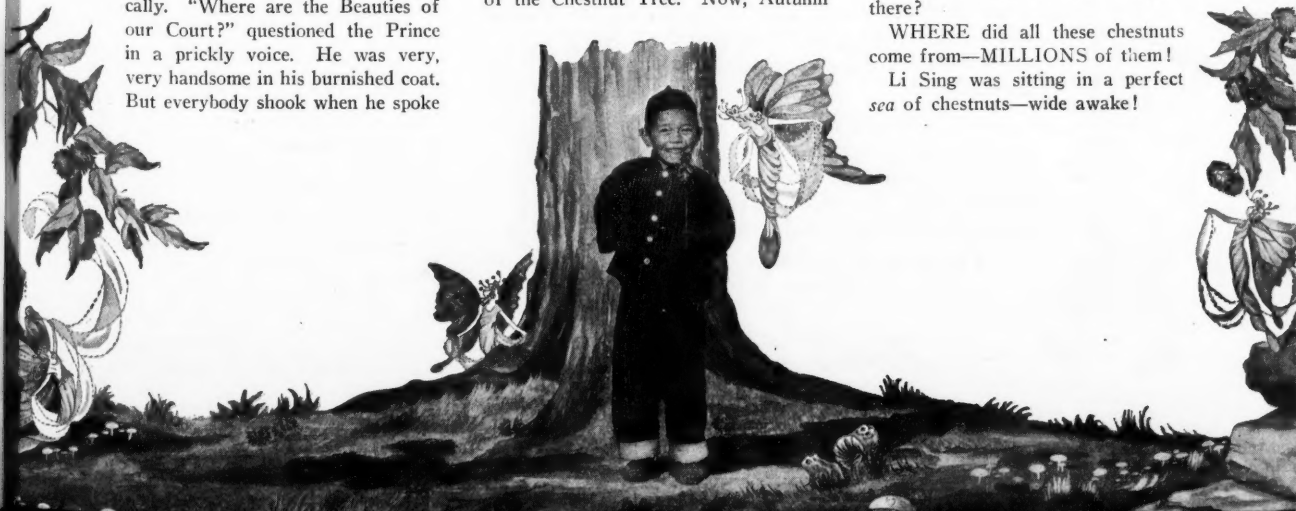
Fairies see only bright colors, golden colors. But Aureole had once had molten sunbeams poured into her eyes and since then she could see even in the dark. Just now she had had a peep at Li Sing and his chestnut stick. Aureole whirled down. She came back triumphant with an enormous chestnut. Five times more she made the trip until each Court Beauty held her own chestnut! Then they shut the doors of their Burrs.

Prince Burr and his Knights bounded back hot, puffing and dejected; without one chestnut. They slid off the Frog-Steeds and sent them scampering away to the Silver Pool. The Fairies were oddly quiet, thought the Prince. He did not see the twinkle-sparkle in their eyes! POP! POP! POP! POP! POP! POP! What was that? The Court Beauties with CHESTNUTS! Aureole explained where they came from. Unanimous Fairy Votes declared that The Boy Who Liked Chestnuts should receive the best reward Autumn Fairies could give. So they covered the ground with their chestnuts. For once the Chestnut Carnival did not end in a Fairy Feast!

Harvest Moon rolled away and Sun came up chasing him. Something confoundedly heavy weighed down Li Sing. He opened his eyes. His stick with the half dozen chestnuts lay on top of himself. "Not a sign of a Fairy!" he muttered, sitting up. Oh! Wasn't there?

WHERE did all these chestnuts come from—MILLIONS of them!

Li Sing was sitting in a perfect sea of chestnuts—wide awake!





FATHER CHIN'S LIBRARY

Mission Books
Territory

DEAR JUNIOR READER:

You've all heard of Mother Goose of course—and the famous Old Lady-Who-Lived-In-A-Shoe? Funny! I saw them in a dream not so long ago, gossiping away.

Said Mother Goose: "How are your children?"

Said the Old Lady: "All well and noisy as usual! Little Boy Blue's still blowing his horn and Mary, Mary-Quite-Contrary's out in the garden. They're as friendly as ever with little children this year again. Everybody knows them naturally."

"Yes indeed! They're smart children, Mrs. Shoe," agreed Mother Goose.

"Even modern children are always bound to know my famous children very well and like them too! Now there's The Pied Piper for instance—my oldest, and Humpty Dumpty, poor dear and Cinderella. But dear Mother Goose, there are quite a few others of mine who are NOT well known and who SHOULD be!"

Mother Goose stopped smoothing Goosey Gander's feathers to look at the Old Lady. "Pray, who, dear Mrs. Shoe?" she asked anxiously.

"Well, they've been added lately which does NOT account for their obscurity!"

"Do they have it very often?" questioned Mother Goose.

"Obscurity? My dear, yes! It's not contagious of course, but you've really no idea—they suffer from it dreadfully at times. You see, they're my Oriental Children. They live between most interesting Pages in very interesting Books." Mrs. Shoe began counting on her fingers—"There's San Min for one—in Field Afar Stories, Volume 1, pining away with obscurity in a Chinese sampan. There's Ahung too in the same predicament and Mihli in Volume 2 and Tom-Kan in Volume 3. I have so many children, Mother Goose, I don't know what to do!"

"Never mind, Mrs. Shoe, Children's Book Week's coming along in November and I'll ask Father Chin to introduce his Juniors to your Oriental Children. They specially love Orientals!"

And then I woke up! My advice to you Juniors, is—READ, READ, READ Mission Stories in celebration of your Book Week this month!

*Yours for Children's
Book Week,*

Father Chin



Junior Letters

Joseph and Herbert Hickey in *Dorchester, Mass.*, are making their Mission Intention Calendar a family affair and scoring seven-fold for the missions.

Everybody in our family said a "Hail Mary" each morning this month for the Mission Intentions. There are seven of us, although the baby can't say his prayers very clearly. He watches us. We may have had a few smiles and distractions, making sure about remembering the right intention for the day, but hope that will not make our prayers less valuable.

Stanley Guischart of *Philadelphia, Penna.*, wrote:

I received a letter from Rev. R. J. Cairns, M.M., the pastor of Sancier Island. He told me that you sent him my record of prayers for Sancier. I was very happy to know that you thought so much of my calendar and that Father Cairns took the interest and time to write and thank me. I intend to write to Father Cairns and thank him for what I consider a great privilege. Not everyone can receive a letter all the way from China, and something that was blessed on Saint Francis Xavier's tomb.

Many of the Juniors during the past year asked for a missionary, priest, Brother, or Sister with whom they might correspond. Anna Johnston, *Brooklyn, N. Y.*, tells if it was worth while:

I can't tell you what joy the girls and myself get out of corresponding with missionaries. It's an inspiration to read of their work and also an incentive to pray for its success.

Mission Intentions for November

IN thanksgiving for the success of mission work in:

1. South China
2. Korea
3. Manchuria
4. Japan
5. Philippine and Hawaiian Islands

How To Become a Maryknoll Junior:—

Write to Father Chin, Maryknoll, N. Y., and ask for an enrollment blank.

Adopt a Mission Baby!

Ten cents a day will keep her rice bowl filled. Don't be afraid to SPEND your SPENDING MONEY!
Spend It To Save Souls!

Paper Doll Contest Winners (July-August)

First Prize—

Margaret Falvella, *Bronx, N. Y.*

Second Prize—

Mary Patricia McGlone, *Denver, Colo.*

Third Prize—

Jeanette MacCarra, *San Francisco, Cal.*

Fourth Prize—

Rosalia Thumberger, *Hamilton, Ohio.*

Fifth Prize—

Jeanne Heick, *Syracuse, N. Y.*

Sixth Prize—

Louise Cannon, *Kingston, Pa.*

Honorable Mention—

Veronica Banks, *St. Albans, L. I., N. Y.*; Margaret Delaney, *Philadelphia, Pa.*; Eugene Girzaitis, *Chicago, Ill.*; Rita Waldapfel, *Ontario, Cal.*; Marcella Doherty, *Winchester, Mass.*; Anna Grandsire, *Bronx, N. Y.*

Welcome, New Maryknoll Juniors

MARY P. McGLONE, *Denver, Colo.*; Margaret Falvella, *Bronx, New York*; Marcella Doherty, *Winchester, Mass.*; William Davis, *Jersey City, N. J.*; Helen Crough, *Ilion, N. Y.*; James Gallagher, *Jersey City, N. J.*; John Sullivan, *Jersey City, N. J.*; Mary Louise Williams, *San Diego, Calif.*; John F. X. Devlin, *Brighton, Mass.*; Catherine O'Connor, *Arlington, Mass.*; Louise Cannon, *Kingston, Penna.*; Anthony Ochea, *San Francisco, Calif.*; Mary Dolores Greinwell, *Denver, Colo.*

Mite-y Helpers

The Juniors who sent Father Chin their mite box savings this month were the following:

Anthony P. Kenkel, *Mt. Ranier, Md.*; Charlotte Smith, *Woodhaven, L. I., N. Y.*; John F. X. Devlin, *Brighton, Mass.*; St. Elizabeth's Junior Club, *Philadelphia, Penna.*; Jeanne M. Harkins, *Wilmingon, Del.*; Raymond Martin, *San Francisco, Calif.*; and the Pupils of St. Paul's School, *Worcester, Mass.*, whose gift was designated for Father J. Joseph Daly in Japan.

Father Chin and the missionaries are very grateful!



POETRY CONTEST in Celebration of CHILDREN'S BOOK WEEK

JOIN Father Chin's "Rhyming Poets!" Enter the November Poetry Contest! In order to Join, read the following directions CAREFULLY, then WRITE your POEM in no less than THREE and not more than FIVE VERSES of FOUR LINES EACH! Ready? Read—

Choose one of the three sets of verses/lines given below, with which to begin a poem which you yourself will write. You are asked not to seek help from anyone in writing your poem.

You may write one of the following:

1. A DESCRIPTIVE Poem in which you tell what the three boys in the picture (at the top of this page) look like. The first two lines of this poem are:

Chi-kee, De-kee, Ha-ri too
Three brave boys of tannish hue—

2. A NARRATIVE Poem in which you tell what the boys did or saw—their adventures, etc.

Chi-kee, De-kee, Ha-ri too
Played a joke on Na Sing Nu—

3. A NONSENSE Poem in which you tell funny, ridiculous things about the boys:

Chi-kee, De-kee, Ha-ri too
This is how they lost their queue—

Sign your name, address, age, and name of school, to the Poem you write. Send it to FATHER CHIN, FIELD AFAR OFFICE, MARYKNOLL, N. Y.—before December first.

Student's Page

The Crusader Catastrophe

"THE CRUSADER" is a much prized motor boat in the possession of the pastor of Sancian Island, the Rev. Robert J. Cairns, M.M. It was the gift of Rt. Rev. Msgr. Frank A. Thill, Director of the *Catholic Students' Mission Crusade*, and has given wonderful service until a recent catastrophe. Father Cairns says a month of dry-dock repairs will be required to make it chug again. The following is his account of the fire:

Did you hear about the spectacular midnight fire on board "The Crusader"? Well, that's the most exciting piece of news we have had for many moons.

After midnight *Ah Lamb* lighted a match where leaking gasoline, gathered in a pool on the floor of the boat waiting for such an occasion, flared up and instantly ignited the interior of "The Crusader". The cabin was securely closed against the cold weather, but it wasn't cold after the fire started. *Ah Lamb* had the wool burned off his crown, and his hands and face blistered but he managed to save his life by his presence of mind and strength.

When the cabin and he were enveloped in flames, he groped to the sliding door which covers the cabin. With his bare hands he pushed this heavy teakwood door and escaped to the ocean and safety. He then called us who were sound asleep at the mission house, a quarter of an hour away. In the meantime the fire gained headway.

Morie the Catechist, O.K. the cook, *Chop Suey* the house boy, *Ah Lamb* and I were the fire fighters. We used quilts and blankets soaked in sea water to quench the fierce gasoline flames, which were ever and anon being

started here and there by the terrible wind.

There is something attractive about a fire reflected upon the waves—blazing wood crackling, sputtering, leaping and roaring. From my early childhood I always liked to run to a fire, but that night the spectacle was not so fascinating, because the mission boat was producing the flames.

Two hours' work put out the fire, and then at 4 A.M. I said Mass at the Memorial Chapel, and called *Pete Ching* to see that "The Crusader" did not start fire again. Then everybody but *Pete Ching* went to bed and enjoyed a well earned rest.

The cabin of "The Crusader" is badly burned, and the motor damaged. The boat needs a month of dry-dock repairs, which may cost about five hundred dollars. Insurance is of course out of the question in the interior of China, so we must grin and bear it. I am hoping that some sympathetic friends will enable us to grin more naturally and bear it more easily.

"Matsuri" or "The Hermit's Tale"

A JAPANESE drama in Three Acts, suitable for High School and College performance. Mixed Cast of eleven characters.

A story of ancient, historic Kyoto—Imperial City, during the Feudal Days of old Nippon when Japanese Christians were persecuted for the Faith.

25c per copy.

Poog's Personal Diary

14th Day—Met Poems and Swatzen promenading down Main Alley with a beautiful varnished Amalgamated I-See Frost-T Ice Box dragging on a leash. Poems told his tall story simply. It seems that Poems decided the Ash Can might possibly be disguised as an Ice Box. A man had recently been employed to install radios in all Amalgamated I-See Frost-T Ice Boxes and the first box chosen for this purpose was an abused ash can, adorned with enamel of varying sunset shades. Poems was for an instant, so to say, balked by the color.

16th Day—(Cont.) But he concluded that oriental sunshine fades and changes pink to rainbow hues. The Ash Can vs. Ice Box vs. Radio had retained its garrish hue and the dear family motto "Home Sweet Home" was embroidered on its door in bullion and jade asbestos-of-velvet.

17th Day—Furthermore, this peculiar furnishing was collapsible and when in a disintegrated state, its folded up pieces were a jig saw puzzle that put together wrongly form a dragon red-dish and fierce.

30th Day—Poems sighed. It was the only mystery he had ever solved in which no one was put in the jug. Not even the beerless, fearless Sheershook Poems could find out who had disappeared the Pink Enamel Ash Can of the Red Dragon.

The End.

The motor boat Crusader as she appeared before the fire





[MARYKNOLL SPONSORS are friends who "back" or support a Maryknoll missionary at one dollar a day, for as many days each month as possible. Monthly reminders are sent, and our Sponsors are assured that whenever they cannot keep up this practical co-operation the reminder will be discontinued. Every new missionary is a blessing, but also a new "support problem", for the Home Knoll. Our Sponsors are solving this problem for us.]

DURING this month the nation will celebrate *Thanksgiving Day*. This day brings special thought and prayer for those whose generous and constant co-operation is such an unflinching proof that God's blessing is following our efforts. May God reward each Sponsor and Circler who, during the past year, has made sacrifices that our work may go on.

It cannot be said of Maryknoll Benefactors that, "The gift without the giver is bare." Recently we received the following letter from a young Sponsor:

"I am enclosing a money order for one dollar. I am going to try to contribute this amount every month for the support of a missionary in China. God has been very good to me, and I wish to do this in thanksgiving and to help to make Him better known and loved."

The Month of the Holy Souls! In the Divine Mercy we are able to help the souls of our departed loved ones, who can no longer help themselves. Nothing can gain greater merit for them than the Holy Sacrifice of the Mass. Some of our Circles take this way of helping not only their loved ones, but also their former co-workers, and send their Mass intentions to our missionaries.

Among these are *St. Bernadette of Lourdes Circle*, of Minneapolis, Minn.; *St. Caroline's Circle*, of Woodhaven-Valley Stream, N. Y.;

Our Sponsors

St. Bridgid's Circle, of Brooklyn, N. Y.; *Théophane Vénard Circle*, of Worcester, Mass.; *Rev. Henry McGlinchey Circle*, of Somerville, Mass.; *Mission Relief*, of Brooklyn, N. Y.; *Our Lady of Lourdes Circle*, of St. Paul, Minn.; *Our Lady Queen of Purgatory Circle*, of Los Angeles, Cal., and *St. Pat-*

rick's Circle, of Westfield, Mass.

To those who may be sending gifts directly to the missions, we suggest that they send them off this month, in order that the package may reach the missionary by Christmas.

Mission Gleanings

FROM the Maryknoll Mission for Japanese in Seattle comes the following interesting news item:

According to letters we have just received here, three Japanese men who became Catholics at our Seattle Mission are now giving great assistance at two missions of ours in the Orient.

Our new house in Tokyo happened to be opened only three doors from the home of Harry Okida, formerly of the United States. He is a daily visitor and adviser, as is also Thomas Suzuki, a former resident of the West Coast and a convert here.

At Dairen Father Murrett has as his Japanese teacher and catechist a man who was converted when he was a patient at the Maryknoll Sanatorium in Monrovia, California. When Father was at Fushun his best workers were former converts from Seattle. As regards our Japanese work here we often see fulfilled the words of Scripture, "Cast your bread upon the waters and it will return to you."

The diary of one of Maryknoll's "propagandist" priests who has been working recently in the Diocese of Scranton contains the following entry:

I called on local pastors for propaganda dates, and received a fine reception from all. This section of the state is suffering terribly from the unstable condition of the coal industry. There is a fine spirit of Catholicity, however, and the priests have a Christlike charity towards those in need. Pastors who aren't getting any salary have welcomed us to come and speak for Maryknoll.



TAKAMORI EGASHIRA, A FIRST GRADE PUPIL IN THE MARYKNOLL SCHOOL FOR JAPANESE AT SEATTLE, WASH., IS ALL DRESSED UP FOR THE THANKSGIVING FESTIVITIES. HE HOPES MARYKNOLL SPONSORS HAVE AS MANY REASONS AS HIMSELF FOR HAPPINESS AND GRATITUDE TO THE DIVINE PROVIDER

ALMS, spiritual and temporal, can win souls for God; so also can sufferings and sacrifices offered for the conversion of the world to Christ.

DOLLARS PERISH, BUT SOULS ENDURE FOREVER.

Reasons For Thanksgiving



HOW MUCH OF THIS KOREAN THANKSGIVING FEAST COULD YOU ENJOY, DEAR READER, SEATED ON THE FLOOR AND WIELDING CHOPSTICKS? MARYKNOLL'S FR. GEORGE M. CARROLL, OF NEW YORK CITY, IS SURELY MAKING A MIGHTY EFFORT, AND, JUDGING FROM THE LOOK OF GRAVE APPROVAL ON THE FACE OF THE ELDERLY KOREAN GENTLEMAN, HE IS ACHIEVING A CREDITABLE SHOWING

WE are thankful for any specification when a gift in money is made; but there is no offering so welcome or so useful as that which allows us freedom in its application.

Times have changed in mission lands, especially in the Orient, where the missionary can now purchase most things needful. Then, too, there are custom duties today where there were none a decade ago, and some of these duties make it prohibitive to send certain articles.

The *Stringless Gift* is by far the best.

A generous gift of this welcome variety was received recently from a mission lover in New York City.

Investments in *Maryknoll Annuities* were made by benefactors in Seattle, Wash., and Cincinnati, Ohio. This is a form of mission aid which appeals strongly to those who need during their lifetime the interest of their capital, but at the same time desire the assurance that this capital will benefit after they

have passed on a cause they love.

The travel and outfit expenses (five hundred dollars) of one of Maryknoll's 1934 *Mission Band* were met by a parish in West Orange, New Jersey.

Friends in Pittsburgh, Pa., heartened one of our *South China Missioners* by a sizable donation for his work.

Noteworthy gifts for other *Maryknoll Missions* in the Orient came from St. Louis, Mo., and New York City.

An apostolic partner in New York City provided for six years' education of a *Chinese Seminarian* in one of our mission fields.

From East Watertown, Mass., came the offering of a *Memorial Bursar* (\$5,000), *The Margaret Forrest Medler Bursar*, which will be used for the education of a student at our Major Seminary and so perpetuate throughout the years the zeal of the donor for the mission cause.

Maryknoll Sponsors in New York City, Corona, L. I., N. Y., and Albion, N. Y., gave us deeply appreciated aid in the support of overseas missionaries and an aspirant apostle.

Since the publication of our last issue we have been notified of a remem-

brance of Maryknoll in five *Wills*, and legacies in favor of our mission work have been received from six others.

ET LUX PERPETUA LUCEAT EIS
WE ask prayers for the souls of the following deceased friends of the mission cause:

Rt. Rev. Msgr. L. J. Kavanagh; Rev. Leo Sambrook, O. F. M., Rev. F. W. Maley; Rev. L. F. Schlathoelter; Rev. Frederick J. Murphy; Rev. Ernest Deham; Sr. St. Mary Thomas; E. McCue; Mrs. Anna E. Burns; P. Ford; Mrs. Mary Fogg; Mrs. S. Furlong; J. Gallagher; J. Brady; Catherine Courtney; Mrs. Jennie Begley; W. Barton; Margaret Marland; C. Donovan; Sophia Claerr; Catherine Flood; Anna J. Kirk; Mrs. E. Heaney; Ellen Russell; Mary Namack.

STUDENT BURSAS

A bursar is a sum of money drawing yearly interest which is applied to the board, housing and education of a student at the Maryknoll Seminary, or at one of its Preparatory Colleges in the United States.

FOR THE MAJOR SEMINARY
(\$5,000 each)

MAHAN MEMORIAL BURSE...	4,630.85
St. Vincent De Paul Bursar, No. 2	4,500.00
Michael J. Egan Memorial Bursar...	4,200.00
St. Anthony Bursar.....	4,064.13
Kate McLaughlin Memorial Bursar	4,050.00
Dunwoody Seminary Bursar.....	3,716.59
Plus X Bursar.....	3,250.75
St. Michael Bursar, No. 1.....	3,015.00
N. M. Bursar.....	3,000.00
Bishop Molloy Bursar.....	2,851.00
Byrne Memorial Bursar.....	2,800.25
Marywood College Bursar.....	2,782.00
Holy Child Jesus Bursar.....	2,761.85
Our Lady of Mt. Carmel Bursar...	2,262.19
Our Lady of Lourdes Bursar.....	2,260.63
Duluth Diocese Bursar.....	2,211.70
Archbishop Ireland Bursar...	2,101.00
Bernadette of Lourdes Bursar.....	1,930.09
St. Dominic Bursar.....	1,904.19
Our Lady of the Sacred Heart Bursar	1,738.06
Immaculate Conception, Patron of America, Bursar.....	1,485.28
St. Agnes Bursar.....	1,455.88
Fr. Nummy Bursar of Holy Child Jesus Parish of Richmond Hill...	1,402.55
St. Francis Xavier Bursar.....	1,390.38
St. Francis of Assisi, No. 2 Bursar	1,139.10
St. John Baptist Bursar.....	1,121.21
Manchester Diocese Bursar.....	1,000.00
St. Boniface Bursar.....	948.65
Sacred Heart Seminary Bursar...	851.00
St. Rita Bursar.....	772.65
St. Laurence Bursar.....	673.25
Children of Mary Bursar.....	655.70
St. Joseph Bursar, No. 2.....	648.20
St. Bridget Bursar.....	630.70
Holy Family Bursar.....	582.25
St. Joan of Arc Bursar.....	503.61
The Holy Name Bursar.....	476.65
St. Louis Archdiocese Bursar...	130.00
St. Jude Bursar.....	411.00
St. John B. de la Salle Bursar...	292.00
All Saints Bursar.....	260.78
Rev. George M. Fitzgerald Bursar	233.00
St. John Berchmans Bursar.....	201.00
Trinity "Wekanduit" No. 2 Bursar	200.00

IN YOUR WILL

DON'T overlook Maryknoll.

FORM OF BEQUEST

I hereby give, devise, and bequeath unto the *Catholic Foreign Mission Society of America, Inc.* (Maryknoll's legal title), the sum of—

Dollars.

This legacy to be used by the said *Catholic Foreign Mission Society of America, Inc.*, for the purposes for which it is incorporated.

EVERY NEW SUBSCRIBER

Jesus Christ Crucified Burse.....	190.50
Newark Diocese Burse.....	157.00
SS. Peter and Paul Burse.....	150.00
St. Peter Burse.....	106.07
Queen of the Rosary Burse.....	105.00

FOR OUR PREPARATORY COLLEGES (\$5,000 each)

IN HONOR OF THE SACRED HEARTS OF JESUS, MARY, AND JOSEPH BURSE.....	4,802.00
Sacred Heart of Jesus Burse (Re- served).....	4,500.00
"C" Burse II.....	1,851.60
Bl. Théophane Vénard Burse.....	1,727.80
Archbishop Hanna Burse (Los Altos).....	1,444.95
Rt. Rev. Michael J. Hoban Me- morial Burse.....	1,232.00
Bl. Virgin Mary Sodality Burse...	1,001.00
Our Lady's Circle Burse (Los Altos)	925.00
St. Michael Burse.....	696.32
St. Aloysius Burse.....	690.10
Ven. Philippine Duchesne Burse...	347.30
St. Philomena Burse.....	215.00
Holy Ghost Burse.....	133.00
Immaculate Conception Burse.....	119.00
St. Margaret Mary Burse.....	113.00

NATIVE STUDENT BURSES

\$1,500 placed at interest will enable our missionaries to keep one Chinese aspirant to the priesthood at a seminary in China.

SS. ANN AND JOHN BURSE...	1,375.00
Blessed Sacrament Burse.....	1,325.50
Little Flower Burse.....	1,293.28
Our Lady of Lourdes Burse.....	1,218.00
Mater Admirabilis Burse.....	1,083.00
Souls in Purgatory Burse.....	1,076.50
Sacred Heart of Jesus and Our Lady of Perpetual Help Burse (Re- served).....	971.00
Mary Mother of God Burse.....	808.13
Christ the King Burse, No. 2.....	702.00
McQuillen-Blomer Memorial Burse	700.00
Maryknoll Academia Burse.....	301.60
St. Patrick Burse.....	255.00
Sacred Heart of Jesus—F.W. Burse	200.00

PERPETUAL ASSOCIATES

Living: Mr. and Mrs. W. A. W.; T. C.; Relatives of Mrs. M. R.; M. H. and Relatives; Mrs. J. L. R.; Mr. and Mrs. J. A. T.; P. J. and K. B. R.; J. and A. C.; N. L.; C. E. and Relatives; Mr. and Mrs. M. F.; M. H. and Relatives; Mrs. M. K. C.; K. M. B.; F. B. and Relatives; Relatives of T. C. D.; Mr. and Mrs. W. H. and Family; Relatives of A. J. M.; M. C. and Relatives; D. F. K. and Relatives; T. McC. and Relatives.

Deceased: Elizabeth Ryan; Thomas Ryan; William Ryan; John Ryan; Elia R. Heid; Sarah Ryan; Fred R. Benda; Hannah Riordan; John Riordan; Johanna Riordan; Ellen Sheehan; Harry



ORIENT



FROM ROSES TO

CHERRY BLOSSOMS

Modern "General" liners—commodious saloons—spacious, airy rooms with beds—splendid American food. One-Class; complete privileges of the ship—ideal for Catholic missionaries bound for "fields afar". Direct connections to all parts of the Orient.

\$172

ONE-CLASS



OUTSIDE ROOMS WITH BEDS

Yokohama	\$172
Kobe	\$177
Shanghai	\$198
Hong Kong	\$215
Manila	\$215

SAILINGS FROM
PORTLAND
General Pershing
Nov. 27th
General Sherman
Dec. 18th
General Lee Jan. 8th

Round the World Fare \$471 to \$599

"General" Liners

See your travel or railroad ticket agent for literature, full particulars—or write

STATES STEAMSHIP LINES

Porter Bldg.

Portland, Oregon

Nicholson; Mary Nicholson; George Nicholson; Nora Nicholson; Mary Sheehan; Joseph Nicholson; Miriam F. Hayes; Thomas Smith; Thomas Loughlin; Mary Loughlin; Michael Loughlin; Thomas Loughlin; Mary Collins; Carrie C. Ingram; Rosanna Williams; Alexander Chevelev; Mary McCarthy; Ellen Tapples.

Priestly Pats

TO a priest in the St. Paul Archdiocese we owe these encouraging words:

"A copy of *Maryknoll Mission Letters* came in the mail this week. I have had time so far only to glance through it. That short inspection leaves before my mind a picture of the *Imitation of*

DURING this month of the Holy Souls, enroll your beloved dead as Perpetual Associates of the Maryknoll Society. They will share in thousands of Masses.

Christ dramatized. It makes one at home feel guilty of the luxuries enjoyed when so many of our soldiers are laboring on the 'firing line'. I thank your Excellency for the inspirational message contained in this book.

"Father Craig was my pupil in yonder years, and it was a pleasure to have an opportunity to help him and your missions. I always encourage my people to help the foreign missions. That work to me is more Christlike than all."

"Enclosed please find a check for ten dollars to help you in your work. I have a poor missionary parish and am often at wit's end to know what it is all about, but I promised ten dollars for a favor (to be given to Maryknoll) and here it is. Please ask your Society to pray for me, won't you?"—An upstate pastor.

"A person in this parish has given me fifty dollars to turn over to charity, and I find no better cause than that of the missions. So I am sending you a check for the amount.—Fr. A.

MEANS ADDED STRENGTH TO MARYKNOLL.



Eternal rest give to them, O Lord; and let perpetual light shine upon them

About Maryknoll Associates

BY THE terms of our final Constitutions, the Catholic Foreign Mission Society of America (Maryknoll) may include in its prayers and merits friends of our work, who shall be known as Ordinary Associates, or Perpetual Associates.

A Maryknoll Perpetual Associate Membership may be secured for living benefactors of the Society, or for souls that have passed on. The offering is fifty dollars, considered as a mission alms, and payment may be extended, if desired, over a period of two years.

Associates of Maryknoll are entitled to the following spiritual favors:

1. A share in over ten thousand masses, offered yearly by Maryknoll priests.
2. A daily remembrance in the several Maryknoll communities.
3. A share in the labors, sacrifices and privations of Maryknoll missionaries.

During this month of All Souls, Holy Mother the Church stresses our duty toward the dead. We have loved them during life, and, now that they have gone before us, our dearest wish is that they may soon enter into everlasting enjoyment of the Beatific Vision. For the Holy Souls in Purgatory, the time of merit is past. It is for us to accumulate for them spiritual riches, by means of which they may more speedily behold the Face of God.

We do well to make our loved departed sharers in spiritual treasures of the Church.

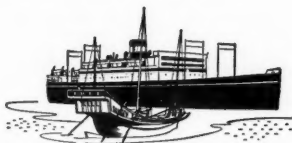
Address: **THE MARYKNOLL FATHERS, MARYKNOLL, N. Y.**



SEE YOUR ORIENT MISSIONS

*President Liners take you to scenes of
Matteo Ricci's Pioneer Work**

**The history of Roman Catholicism in China began with the arrival in 1580 (during the Ming Dynasty) of Matteo Ricci, an Italian missionary. He preached first near Canton, then worked northward for nearly 20 years. Finally entering Peking in 1599, he won the Emperor's favor and was allowed to build a church, the present Nan-Tang. Since Matteo Ricci's time, Catholic missions have flourished throughout China.*



Cruise on a big modern President Liner to Japan, China and the Philippines (from New York or California via Hawaii and the Sunshine Route). Stopover in any or all ports-of-call... visit historic mission stations, make colorful side-trips... then resume your voyage on another President Liner. Continue Round the World if you like. First Class and Tourist fares are low. And you travel in luxury... enjoy all outside staterooms with real beds... a tasty, varied cuisine.

For fares and further information see any travel agent, or...

DOLLAR STEAMSHIP LINES

NEW YORK

CHICAGO

SAN FRANCISCO

"OTHER CHRISTS" FOR THE ORIENT



Christ comes to pagan China

But all souls of men have not yet been drawn, because millions have never seen lifted up to God by a priest the Body and Blood of His Son.

This is your opportunity to prove that you are a co-worker of Christ, by aiding us to sustain offerers of the Holy Sacrifice in pagan lands.

Each of Maryknoll's one hundred and fifty missionaries in the Orient needs a minimum of a dollar for his daily sustenance. If you share in the sacrifice of an apostle you will share also in his reward.

DURING the earthly life of Our Divine Lord, He foretold that when He would have been lifted up on Calvary He would draw all souls to Himself. This the Body and Blood of the Divine Victim has continued to do down through the centuries, by means of the Holy Sacrifice of the Mass, which is a perpetuation of Calvary.

ORIENT

WITH SPEED · COMFORT · ECONOMY

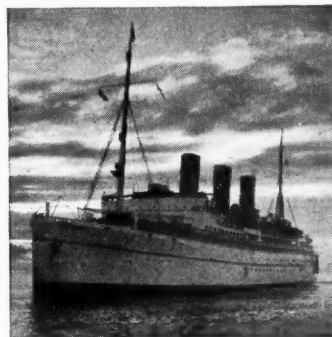
10 DAYS TO YOKOHAMA... fastest, shortest Pacific crossing... by sister-ships, Empress of Asia and Empress of Russia. Or via Honolulu in 3 days more on the Pacific speed queen, Empress of Japan, or on Empress of Canada.

Luxurious First Class, excellent Tourist Class, low-cost Third Class.

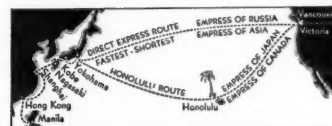
FREQUENT SAILINGS... from Vancouver (trains to ship-side) and Victoria. Orient fares include passage from Seattle. Orient ports-of-call: Yokohama, Kobe, Nagasaki, Shanghai, Hong Kong, Manila.

Reduced round-trip fares

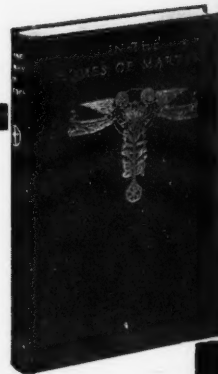
Booklets, information... from your local agent, or any Canadian Pacific agent: New York, Boston, Chicago, St. Louis, San Francisco, Montreal, Toronto, Vancouver, Winnipeg, and many other cities in United States and Canada.



Go "Empress"... choice of two routes



Canadian Pacific



Give Books This Year

On all purchases of \$5.00 or more,
from the list below, a discount of 20%
will be granted if the order is received
before Christmas. Books may be sent
to your own or a friend's address.

These books are illustrated, attractively bound in cloth, and sent postpaid

THOUGHTS FROM MODERN MARTYRS

112 pp. 3 illustrations.
Selections from letters of three young martyrs of the nine-
teenth century, with sketches of their lives. 50¢
(In paper covers, 35¢)

FATHER PRICE OF MARYKNOLL

91 pp. 9 illustrations.
Biographical sketch of the co-founder of Maryknoll: home
missioner in the South, foreign missioner in China. 60¢

FIELD AFAR STORIES (3 volumes)

About 160 pp., 16 illustrations, each.
Stimulating tales of foreign missioners and the foreign mis-
sion vocation. Each volume independent. Each, 85¢

FELIX WESTERWOUTD

115 pp. 8 illustrations.
A lovable Dutch lad who became a missioner in the jungles
of Borneo. "More inspiration to the page than is usually
found." 85¢

A MODERN MARTYR

241 pp. 15 illustrations.
Life and letters of Bl. Theophane Venard, who went smiling
to death in Tongking in 1861. \$1.00
(In paper covers, 60¢)

AN AMERICAN MISSIONARY

293 pp. 16 illustrations.
Fr. Judge, S.J., missioner to Alaska in the gold-rush days. \$1.00

FOR THE FAITH

180 pp. 16 illustrations.
Fr. Just de Bretenieres, beheaded in Korea in 1866. Appendix
on the establishment of Christianity in Korea. \$1.00

THE MARTYR OF FUTUNA

210 pp. 16 illustrations.
Bl. Peter Chanel, S.M., a shepherd of souls in Oceania, who
laid down his life for his flock. \$1.00

TWO VINCENTIAN MARTYRS

182 pp. 16 illustrations.
Combined biographies of Bl. Clet and Bl. Perboyre, crucified
in China in 1820 and 1840. \$1.00

IN THE HOMES OF MARTYRS

151 pp. 16 illustrations.
Visits to the homes and home-folk of five young priest-mar-
tyrs of the nineteenth century. \$1.00

THE CATHOLIC CHURCH IN KOREA

108 pp. Illustrated.
Introduction and development of Christianity in the Hermit
Kingdom. Appendix on the American Catholic Mission. \$1.00

THE MARYKNOLL MOVEMENT

167 pp. Frontispiece.
The Catholic foreign mission movement in the United States
and the founding of Maryknoll. \$1.00
(In paper covers, 60¢)

FATHER McSHANE OF MARYKNOLL

230 pp. 16 pp. illustrations.
A modern American apostle in modern China. \$1.10

BLUEGOWNS

224 pp. 32 illustrations.
Stories of the Far East missions, by Alice Dease. For old and
young. A truly beautiful gift book. \$1.50

OBSERVATIONS IN THE ORIENT

320 pp. 80 pp. illustrations.
First visit of the Superior-General of Maryknoll to the mis-
sions of the Far East. \$2.00

MARYKNOLL MISSION LETTERS

Two large handsome volumes, generously illustrated.
Both books are models of bookmaking. Uniformly bound in
blue cloth, stamped in gold. Each, \$3.00
(Both volumes together, \$5.00)

THE FIELD AFAR OFFICE

Address:

MARYKNOLL, NEW YORK

ed
oo

r-
oo

it
oo

s
o

o

d
o

-
o

n
o